

12. H. a 12. 11. 12. 11. 12. 11.

OF 1021 a 8

CONTENTMENT,

Patience and Resignation

Am: TO THE 2^d 11

WILL of GOD.

SEVERAL 3^d 11

SERMONS.

By ISAAC BARROW, D.D.

Late Master of *Trinity* College in
Cambridge, and One of his MAJESTY'S
Chaplains in Ordinary.

Never before Printed.

L O N D O N,

Printed for *Brabazon Aylmer*, and are to be
sold by *T. Salusbury*, at the *Black Lyon*, between
the two Temple Gates in *Fleetstreet*; and
J. Salusbury, at the *Atlas* in *Cornhill*, near the
Royal Exchange. 1685.



TO
Her Royal Highness
THE
PRINCESS ANNE
OF
DENMARK.

MADAM,

THE acceptance his late
Majesty of Glorious Cle-
mency vouchsafed to some survi-
ving Sermons of this Authour,
my deceased Son, encourages me
to beg the like from your Royal
Highness now that I am to ex-
pose

The Epistle Dedicatory.

pose another of his productions, as a little Moses in a paper Ark, and I hope the Subject of these Discourses (Contentment, Patience, Resignation) will not render them an improper present; for, as all loyal Subjects rejoyce in, and thereby in some measure partake of, the prosperities of the Royal Family; so, your Royal Highnesses Goodness, which crowns the other felicities of your Person and Fortune, will not permit you to be exempted from a sympathy with their condition whom the Harmony of Divine Providence requires to move in a lower sphere. May your Royal Highness never have the occasion to exercise the Vertues of the afflicted,

The Epistle Dedicatory.

*flitied, but onely the opportunity
to pity and relieve them, shall
ever be the hearty prayer of*

Your Royal Highnesses

most humble and

most obedient Servant,

Thomas Barrow.

THE

THE
CONTENTS.

SERMON I, II, III, IV, V.

PHIL. IV. 11.

*I have learned in whatever state I am,
therewith to be content. Page 1, 42,
68, 105, 156.*

SERMON VI.

1 PET. II. 21.

*Because also Christ suffered for us, lea-
ving us an example, that ye should
follow his steps. Page 195.*

SERMON VII.

LUK. XXII. 42.

*Nevertheless, let not my will, but thine
be done. Page 239.*

O F

...the world ...
...and contentment ...

...the world ...
...and contentment ...

...the world ...
...and contentment ...

...the world ...
...and contentment ...

...the world ...
...and contentment ...

IN these words by the example of
an eminent Saint is recomen-
ded to us the practice of an ex-
cellent duty, or vertue: a practice in
it self most worthy, very gratefull to
God; and immediately of great be-
nefit to our selves: being indeed ne-
cessary toward the comfortable en-
joyment of our lives: It is contented-
ness, the vertue, which of all other
doth

...the world ...
...and contentment ...

...the world ...
...and contentment ...

...the world ...
...and contentment ...

Τὸ δ' αὐτὰρ
 καὶ τὸ αὐτὸν,
 ὃ μόνον αὐτὸν
 αἰσθάνει πᾶσι
 ὃ βίον, ὃ
 μὴ δυνάμις ἐν-
 ὁ δ' Αἰσθ. Αἰσθ.
 Εἰς. I. 7.

doth most render this world accepta-
 ble, and constituteth a kind of tem-
 poral heaven; which he that hath, is
 thereby *ipso facto* in good measure
 happy, whatever other things he may
 seem to want; which he that wan-
 reth, doth, however otherwise he be
 furnished, become miserable, and car-
 rieth a kind of hell within him: it
 cannot therefore but well deserve our
 best study about it, and care to get
 it; in imitation of *S. Paul*, who *had*
learned in whatever state he was,
wherein to be content.

In discoursing upon which words I
 shall consider two particulars; first
 the *virtue* it self (contentedness in
 every state) the nature of which I
 shall endeavour to explain; then the
 way of attaining or producing it, im-
 plied by *S. Paul* in the words, *I have*
learned.

I. For explication of the *virtue*:
 The word here expressing it is, *αὐ-
 τάρκεια*, which signifieth self-suffici-
 cy, or having enough of ones self;
 the which is not to be understood ab-
 solutely, as if he took himself to be
 inde-

Τὸ εὐδαιμον-
 οῦν δ' αὐτὸν
 δὴ πᾶσι αἰ-

Serm. I. *Of Contentment.*

independent in nature, able to subsist of himself, not wanting any support or comfort without himself. (for this is the property and privilege of the great *El-shaddai*, who alone subsisteth of himself, needing toward his being and felicity nothing without himself; this is repugnant to the nature of man, who is a creature essentially dependent for his being and subsistence, indigent of many things for his satisfaction and welfare) but relatively, considering his present state, the circumstances wherein he was, and the capacities he had; which by God's disposal and providence were such, that he could not want more, than he had in his possession, or reach. He meant not to exclude God, and his providence; but rather supposed that as the ground and cause of his self-sufficiency; according as elsewhere he expresseth it: *Not as if we were sufficient* 2 Cor. 3. 9. *of our selves, but our sufficiency is of God*: Nor did he intend to exclude the need of other creatures otherwise than as considered without his possession, or beyond his power; But he meaneth onely, that he did not desire

Shas, mias
paucho mi
lonbrai - i
Shlos Sh
weyovai,
iSh nuplo.
Arr. 3. 24.

Of Contentment. Sermon. I.

or lack more than what God had supplied him with; had put into his hand, or had set within his reach; that his will did sute to his state, his desire did not exceed his power.

This is the meaning of the word, which the Apostle useth; but for the more full and clear understanding the vertue it self, we shall first consider the object, about which it is conversant, then the several acts, which it requireth, or wherein the exercise thereof consisteth.

1. The object of contentedness is the present state of things whatever it be (whether prosperous or adverse, of eminency or meanness, of abundance or scantness) wherein by divine providence we are set: *id est* *in quibus*, the things in which we are, that is our present condition, with all its circumstances: so it may be generally supposed, considering that it is ordinary, and almost natural for men (who have not learned as S. Paul had done, or are not instructed, and exercised in the practice of this duty) to be dissatisfied, and disquieted in every state; to be always in want of some

Serm. II Of Contentment

something; to find defects in every fortune; to fancy they may be in better case, and to desire it earnestly. If we estimate things wisely, rich men are more liable to discontent than poor men. It is observable, that prosperity is a peevish thing, and men of highest fortune are apt most easily to resent the smallest things: a little neglect, a slight word, an displeasing look doth affect them more, than reproaches, blows, wrongs do those of a mean condition.

Prosperity is a nice and squeamish thing, and it is hard to find any thing able to please men of a full and prosperous state, which being incapable of bettering in substantial things they can hardly find matter of solid delight. Whereas a poor estate is easily comforted by the accession of many things which it wanteth: a good meal, a small gift, a little gain, or good success of his labour doth greatly please a poor man with a very solid pleasure; but a rich man hath nothing to please him, but a new toy, a puff of applause, success at a horse-race, at bowls, at hunting; in some petty sport

sport and pastime, which can yield but a very thinn and transitory satisfaction to any man not quite brutified and void of sense : whence contentedness hath place, and is needfull in every condition, be it in appearance never so prosperous, so plentifull, so pleasant. *In the fulness of his sufficiency, he shall be in straits.*

Job 20. 22.

Chrys. Tom. 7.
p. 68.

The formal object thereof may indeed seem to be a condition distastfull to our sense, or cross to our fancy ; an adverse or strait condition ; a condition of poverty, of disgrace, of any great inconvenience or distress incident to us in this world ; but since the most men are absolutely in such a condition, exposed to so many wants and troubles ; since many more are needy comparatively, wanting the conveniencies that others enjoy, and which themselves affect ; since there are few, who in right estimation are not indigent and poor, that is who do not desire and fantasie themselves to want many things which they have not (for wealth consisteth not so much in the possession of goods, as in apprehension of freedom from want, and

Serm. I. *Of Contentment.*

and in satisfaction of desires) since care, trouble, disappointment, satiety and discontent following them, do not onely haunt cottages, and stick to the lowest sort of people, but do even frequent palaces, and pursue men of highest rank; therefore any state may be the object of contentedness; and the duty is of a very general concernment; Princes themselves need to learn it; the lessons teaching it, and the arguments persuading it may as well sute the rich and noble, as the poor and the paissant; so our *Apostle* himself doth intimate in the words immediately following our Text; *I know both how to be abased, and I know how to abound; Every where, and in all things I am instructed both to be full, and to be hungry; both to abound and to suffer need*; he had the art not onely to manage well both conditions, but to be satisfied in either.

But seeing real adversity, poverty and disgrace have naturally the strongest influence in disturbing and disordering our minds; that contentedness is plainly most needfull in such

eases, as the proper support, or medicine of our mind in them; that other states do need it onely as they; by fancy or infirmity; do symbolize or conspire with these; therefore unto persons in these states we shall more explicitly apply our directions, and persuasions, as to the proper and primary subjects of contentedness; the which by analogy, or parity of reason may be extended to all others, who from imaginary wants and distresses do create displeasure to themselves. So much for the object, or the subject of the vertue.

2. The acts, wherein the practice thereof consisteth (which are necessary ingredients, or constant symptoms of it) belong either to the mind and understanding, or to the will and appetite, or to external demeanour and practice; being, 1. right opinions and judgments of mind, 2. fix dispositions and affections of heart, 3. outward good actions and behaviours, in regard to our condition and the events befalling us; the former being as the root and stock, the latter as the fruits and the flowers of the duty.

unto

Serm. I Of Contentment

unto which may be reduced the our
 responses, negations, or absence of
 bad judgments, affections and de-
 portments in respect to the same ob-
 jects.

(1.) As to our opinions and judg-
 ments of things contentedness requi-
 reth, that

We should believe our condition
 whatever it be to be determined by
 God; and that all events befalling us
 do proceed from him; at least that
 he permitteth and ordereth them, ac-
 cording to his judgment and pleasure:

that *Eve* *th* *De* *nis* *ka* *yal*, *x* *qdy* *Soph. A.*
elav; all (as the Prophet singeth) both *Lor.*
 good and evil proceeded out of the *Lam. 3. 38.*
 mouth of the most High; that Affliction *Amos 3. 6.*
 on (as Job said) cometh not forth of *1 King. 12.*
 the dust, neither doth trouble spring *Is. 24.*
 out of the ground; as a thing arising
 spontaneously, or sowed by the hand
 of some creature, but rather descen-
 deth from him, who saith, *I form the* *EL 45. 7.*
light, and create darkness; I make
peace, and create evil; & the Lord doe
all these things.

We are apt when any thing fal-
 leth out unpleasant to us, to exclaim
 against

*Atque Deos,
atque astra
vocat crudelia
mater.*

against fortune, and to accuse our stars; or to inveigh against the second causes, which immediately offend us, ascribing all to their influence; which proceeding doth argue in us a *Heathenish* ignorance and infidelity, or at least much inconsiderateness, and impotency of mind; that our judgment is blinded and clouded, or perverted and seduced by ill passions; for that in truth there is not in the world any occurrence merely fortuitous, or fatal (all being guided and wielded by the powerfull hand of the All-wise, and Almighty God) there is no creature which in its agency doth not depend on God, as the instrument of his will, or subordinate thereto; wherefore upon every event, we should, raising our minds above all other causes, discern and acknowledge God's hand; as *David* did, *2 Sam. 16. 10.* when *Shimei* cursed him; *Let him* (said the good King) *curse, because the Lord hath said unto him, Curse David;* as *Job* did, when he was rifled of his goods, *The Lord* (said he) *gave, and the Lord hath taken away;* as our Saviour did, when in regard to the fore hard-

II

0125107

Ep. 126.

ΟΙ ΛΟΓΟΙ ΤΟΙΣ ΑΠΟΛΟΓΟΥΝΤΕΣ ΤΟ ΣΥΜ-
ΦΕΡΕΝ, ΚΑΙ ΑΝΤΙΠΑΝΤΟΣ ΤΟΥΤΟΥ
ΕΝ ΜΕΝ ΠΡΟΚΥΜΑΙΝΕΤΑΙ. Ιδ.
Ep. 18.

and

Of Contentment. Sermon. II.

and convenience, his eye never aimeth
111. 11. 12. wrong, his hand never faileth to hit
Job 25. 10. the mark of what is best; *all his*
145. 17. *paths are mercy, and truth. He is*
righteous in all his ways, and holy in
all his works; So did King Hezekiah
rightly judge, when upon denuncia-
tion of a sad doom to his countrey and
posterity, he replied to the Prophet;
2 King. 20. 19. *Good is the word of the Lord, which*
thou hast spoken; so even the Pagan
Sage discerned, when he thus rebuked
Arde. 1. 1. 1. a malecontent; *You slave, do you ser-*
2. 1. 1. 1. *iously desire any thing, but what is best?*
1. 1. 1. 1. *and is not that onely best, which see-*
1. 1. 1. 1. *meth best to God?*
1. 1. 1. 1. We should even be satisfied in
our mind that according to God's
purpose all events do tend and con-
duce to our particular welfare; being
not onely good to us as members of
the world, and in order to more ge-
neral ends, but serving toward our
private benefit and advantage. We
may be ready perhaps to confess, that
whatever happeneth may be indeed
just and fit in some distant, and oc-
cult respects, but hardly can we be
induced to allow, that what we feel
offen-

offensive to our sense and fancy, is really good for us, or was meant for our benefit; we cannot easily discern any thing of love or favour in such matters: Those sort of *Abhorrimus*, in Holy Scripture; *Happy is the man, whom God correcteth; As many as I love, I rebuke and chasten*; sound strangely, and are huge *Paradoxes* to us; such is our blindness of mind, and dulness of apprehension: but God knoweth with so exact a skillfulness to manage things, that every particular occurrence shall be advantageous to the person, whom it toucheth; and accordingly to each one he dispenseth that which is most suitable to him; whence, as frequently it is necessary for our good that we should be crossed (for that indeed otherwise we should often much harm, sometime we should quite undoe our selves) so it always, when God so ordereth it, is to be deemed most profitable, and wholesome for us: we are therefore in reason obliged to take the saddest accidents, and sharpest afflictions, coming upon us by providence, to be no other than fatherly corrections, or friend-

Job 5. 17.
Jan. 1. 12.
Rev. 3. 19.
Prov. 3. 12.

friendly rebukes, designed to render us good and happy; as arguments therefore and instances of especial good-will toward us; conceiving under every dispensation that we do as it were hear God speaking to us, as he did to those in the *Prophet*: *I know the thoughts, that I think toward you, thoughts of peace, and not of evil, to give you an expected end.*

4. Hence we are to believe, that our present condition (whatever it be to carnal, or worldly sense) is in right judgment, all things considered, the best; most proper, most desirable for us; better than we, if it were at our discretion and choice, should put our selves into: for that God (*the Saviour of all men, who desireth that no man should perish*; who is good to all, and whose tender mercies are over all his works; who exceedingly tendreth the welfare of his children and subjects) doth ever (here in this life, the time of merit and trial) with a most wise good-will design our best good; and by the most proper methods (such as do best suite our circumstances and capacities) doth aim to draw us unto happiness.

1 Tim. 2. 4.

Ezek. 33. 11.

2 Pet. 3. 9.

Psal. 145. 9.

happinefs; and accordingly doth assign a station for us most befitting in order to that great end; we therefore should think our selves well placed; because we are where God doth set us, that we have enough, because we have what God alloteth us.

There are other more particular judgments, which contentedness involveth, or which are required toward it; such as these; that nothing originally is due to us, but all cometh purely from divine favour and bounty; that all adversities are justly, and deservedly inflicted on us, as the due wages, or natural fruits of our sins; that our happinefs dependeth not on any present enjoyments or possessions, but may well subsist without them; that a competency (or so much as sufficeth to maintain our life without intolerable pain) ought to satisfie our desires; but these, and the like judgments will come opportunely to be considered as motives to the practice of the duty.

(2.) From such acts of our mind or intellective part concerning things incident to us, should proceed the following

Of Contentment. Sermon II.

lowing dispositions of will and affection, which should be as follows: We should entertain all creature

things, how grievous soever to our will, with entire submission, and resignation of our will to the will of God; wholly acquiescing in his good pleasure, saying in our hearts after our

1. Cor. 12. 42. *Lord: Let not my will, but thine be*

1. Sam. 15. 22. *done: with good Eli: It is the Lord,*

let him do what seemeth him good:

1. Sam. 15. 24. *with David: Behold here: I humbly*

bring him out to me as seemeth good to him;

even with Socrates: If solicitous for

God, for let it be with Epictetus: I

always chiefly will that, which cometh

of God: I will not that, which I will

myself: I will submit as a minister

and follower to him, I pursue, I affect;

I simply will with him: looking upon

them as sent from God: we should

heartily bid them welcome; we should

kindly embrace them; we should use

them with all fair respects: and

as we should be careful to avoid things

which are contrary to the will of God:

and as we should be careful to avoid things

which are contrary to the will of God:

and as we should be careful to avoid things

which are contrary to the will of God:

and as we should be careful to avoid things

which are contrary to the will of God:

and as we should be careful to avoid things

which are contrary to the will of God:

and as we should be careful to avoid things

which even as dictated by natural reason *Philosophers* do much inculcate.

This excludeth all rebellious insurrections, and swellings of mind against providence, such as argue that we dislike God's government; that were we able we should struggle with God's will; that we gladly would shake off his yoke; all such ill resentment and repining at our lot, which maketh God's hand grievous, and his yoke uneasie to us; such affections as the Wiseman toucheth, when he saith;

The foolishness of man perverteth his way, and his heart fretteth against the Lord. Prov. 19. 3.

2. We should bear all things with steady calmness and composedness of mind, suppressing, or quelling those tumults, those storms, those excesses of passion, which the sense of things disgustfull is apt to excite; such as are immoderate grief, fierce anger, irksome despair, and the like. No adversity should so ruffle our minds, as to defeat or pervert the use of our reason, so as to hinder us from perceiving, or performing what becometh us, so as to engage us into any

C

irregu-

Let no man be moved by these afflictions, unto such a degree, as to lose his reason. (1. Cor. 13. 12.)

1 Thess. 3. 3.

irregular, or unseemly behaviour.

3. We should indeed bear the worst events with an εὐθυμία, that is with a sweet and chearfull disposition of mind, so as not to be put out of humour; not to be dejected, or quite discouraged by them, nor to fall into that heaviness, which (as the *Wise man* faith) *maketh the heart of man to stoop*;

Ἡ γὰρ κτ-
νημα λυπη-
δατατος κα-
ταράζειται.
2 Cor. 7. 10.

Prov. 12. 22.

Ἐυδοκῶ ἐν ἀδυναμίαις,
ἐν ὕβρει, ἐν ἀνάγκῃ,
ἐν ἐπιτοχαρίαις καὶ ἐν ᾧ ἔστι ἡ.
2 Cor. 12. 10.

Εἰς πᾶσαν ὑπομονὴν, καὶ
ἐν παντί μετὰ χαρᾶς.
Col. 1. 11.

Act. 5. 41.

Heb. 10. 34.

1 Jan. 1. 2.

2 Cor. 6. 10.

but rather finding delight and complacence in them, as considering whence they come, whither they aim and tend: such was the disposition and demeanour of the *Apostles* and *primitive* good *Christians* in the midst of their most grievous adversities and sufferings; they rejoiced, &c. they did take joyfully the spoiling of their goods, they did account it all joy, when they fell into divers tribulations; they were ὡς λυπημένοι, ἀεὶ ᾧ χαίροντες, as *grieved but always rejoicing*; their state was grievous, but their heart was constantly chearfull. Such a constant frame of mind we should maintain, so continually prepared we should be against all
contin

I. Serm. I. Of Contentment.

19

contingencies, that nothing should happen amiss to us, so as deeply to affect us, or to unsettle us in our humour; that every thing from God's hand should be acceptable; that no sadness may seize on us, at least that we do not indulge or cherish it; that in no wise we suffer any regret to quench that spiritual comfort and joy in God; which *becometh the upright* (as the *Psalmist* saith) and which we are so often enjoined perpetually to maintain, as in all cases, so particularly under afflictions and trials. We cannot indeed hardly be content, if we are not chearfull: for it is hard to be altogether on the suffering and bearing hand, without any pleasure: the mind can hardly stand in a poise, so as neither to sorrow or joy: we cannot digest adversity, if we do not relish it; we shall not submit to it as his will, if we do not take it for an argument of his love: *εὐδενῶ, I* (saith S. Paul) *have a liking or pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then I am strong.*

Psal. 33. 1.

97. 12.

Phil. 4. 4.

3. 1.

2 Cor. 13. 11.

1 Pet. 4. 13.

2 Cor. 12. 10.

C 2

4. We

4. We should with faith and hope rely and wait on God for the removal, or easement of our afflictions; or however we should confide in him for grace, and strength to support them well: as our *Saviour* did, when he
- Luk. 22. 42. prayed, *Father, if thou be willing remove this Cup*; as they did in the
- Isa. 26. 8. *Prophet*, who said, *In the way of thy*
33. 2. *judgments, O Lord, we have waited on thee*; according to that rule in the
- Lam. 3. 26. *Lamentations*; *It is good that a man should both hope, and wait quietly for the Salvation of the Lord*; and those
- Psal. 37. 7. precepts in the *Psalms*; *Rest in the*
24. 17. *Lord, and wait patiently for him*;
- Psal. 40. 1. *wait upon the Lord, be of good courage,*
33. 20. 62. 1. *and he shall strengthen thine heart.*
25. 3. 69. 6.
44. 19. 16. 8.

We should in any case be ready with the holy *Psalmist* thus to inter-rogate, and sustain our selves: *Why art thou cast down, O my Soul, why art thou so disquieted within me? Hope thou in God, for I shall yet praise him, for the help of his countenance.*

Remembering, and considering, that (as we are expressly taught in *Scripture*, and as all our Religion doth clearly suppose) *God knoweth to rescue the*

2 Pet. 2. 3.

1 Pet. 5. 7.

*the Godly out of tribulation, (he knoweth the proper season, when it is fit to doe it) that he is faithfull, and will not suffer us to be tempted above what we are able, but will with the temptation also make a way to escape, that we may be able to bear it; reflecting, I say, on these certain points of Christian truth, we should never sorrow as those who are without hope; we should never despair of a good rid-
dance from our adversity, when it shall be seasonable or beneficial for us; we should always be assured of a comfortable support under it, which is usually better than deliverance from it; our minds should never sink into despondency, or disconsolateness: that this is practicable in the worst case, we have conspicuous instances to assure us; it hath been the practice of most illustrious and excellent persons, particularly of the holy Apostles; never was any condition, in outward respects and appearance, more forlorn and dismal than was theirs; yet it no-wise bereaved them of hope, or courage; We (they could say) are troubled on every side, yet not distressed;*

Matt. 6. 25.

1 Cor. 10. 13.

1 Thess. 4. 13.

Isa. 40. 31.

Mic. 7. 7.

2 Cor. 4. 8.

1 Cor. 4. 11.

sed; we are perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed.

5. We should indeed not so much as faint, or languish in our minds upon any such occasion; no adversity should impair the forces of our reason or our spirit; should enervate our courage, or slacken our industry; should render us sick, or weak in heart; for,

Prov. 24. 10. *If (saith the Wise-man) thou faint in the day of adversity, thy strength is small;* ('tis the sign of an infirm mind)

2 Cor. 4. 16. *and* *μὴ ἐνῆργεῖν*, *not to faultre or decay,* *μὴ ἐκλύεσθαι*, *not to be dissolved or disjointed in our souls* (as the body is in scorbutick distempers) are rules prescribed to us in such cases: we do then indeed need a firm and robust constitution of soul; we should then bear up most resolutely and stoutly: the encouragement of *Moses* to the people, entring upon battel, may well be accommodated to us, in regard to

Deut. 20. 3. *our conflict with adversities; Let not your hearts faint, fear not and do not tremble, neither be ye terrified because of them.*

— nunc animis opus est,
nunc pectore
firmo.

6. We should not be weary of our condition, or have irksome longings for alteration; but with a quiet indifferency, and willingness of mind lie under it; during God's pleasure; according to the *Wise-man's* advice; *My Son, despise not the chastening of the Lord, neither be weary of his correction;* and that of the *Apostle*, enforced by our *Lord's* example; *Consider him, that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds.* We should not think God slow, or his time long and tedious, as if he were forgetfull of us, or backward to succour us; as the *Psalmist* was inclined to doe, when in the day of trouble he brake forth into these conceits and expressions; *Will the Lord cast off for ever, and will he be favourable no more; Is his mercy clean gone for ever, doth his promise fail for evermore; Hath God forgotten to be gracious; hath he in anger shut up his tender mercies;* thus he in a sad mood was apt to think and speak; but recollecting himself he perceived it was his errour, and confessed it was his

fault thus to imagine; *I said, it was mine infirmity*; and it will be ours likewise, if we entertain such conceptions and resentments: we should with the same mind endure our present state, as we do pass through a hard winter, or a time of foul weather, taking it for seasonable and fit, because the wise Authour of nature hath so appointed and ordered it.

7. We should by adverse accidents be rendred lowly in our own eyes, and sober in our conceits of our selves; meek and gentle, tender and pliable in our temper and frame of spirit; sensible of our unworthiness and meanness, of our natural frailty, penury and misery, of our actual offences and miscarriages; deeply affected in regard to the awfull majesty and power, to the perfect holiness, and strict justice of God: they should quell our haughty stomach, they should supple our stiff wilfulness, they should soften our hard hearts, they should mitigate our peevish humours; to effect these things is usually the design of such accidents and it is ever the best fruit of them; this is that, which *S. Peter* advi-

adviseeth to, when he saith: *Be humbled under the mighty hand of God*; which God approveth, and encourageth with a gracious promise, when he saith; —*To this man will I look*, *Esa. 66. 2.* *even to him, that is of a poor and contrite spirit, and trembleth at my word*: this disposition is an inseparable adherent to contentedness; he that hath not his spirit thus broken, or mollified, will hardly be content in any state; he that is haughty in conceit, and sturdy in humour will every where find that, which will cross, and disturb him.

8. It is required that we should, notwithstanding any meanness, any hardness of our condition, be meekly and kindly affected toward others, being satisfied and pleased with their more prosperous state. We should not be angry with the world, because we do not thrive, or flourish in it; we should not be sullen, or peevish toward any man, because his fortune is better than ours; we should not repine or grudge

Ita plerumque contingit, ut dum aliquos fratres nostros in quantulacunque re- que constitutos in mediis nostris anxietatibus cogitamus, non parva ex parte recreemur, tanquam & nos ideo ipsi quietius tranquilliusque vivamus. Aug. Ep. 144.

grudge at the good success of any
 our brethren, because we want the
 Rom. 12. 15. like our selves; we should rather re-
 joyce with those that rejoyce; inno-
 cently filching some pleasure from
 them, or borrowing some satisfaction
 from their enjoyments. It is humane
 thus to doe, because of the natural
 cognation and friendship of men; it is
 more especially *Christian*, because of
 our spiritual consanguinity; by vir-
 tue whereof we are so knit together,
 Rom. 12. 15. and made members each to other, that
 I Cor. 12. 26. if (as S. Paul telleth us) one member
 suffer, all the members suffer with it,
 and if one member be honoured, all the
 members should rejoyce with it: we
 can hardly be content without thus
 appropriating the goods, and sharing
 in the delights of others; he can ne-
 ver be content, who looketh with an
evil eye upon other mens prosperity;
 he cannot doe well himself who loveth
 not to see his neighbour doe well;
 numberless occasions will happen to
 discompose and vex him.

Adversity impatiently borne is apt
 to sour our spirits, and render us fro-
 ward toward men; especially when
 it

it proceedeth from the unkindness, ingratitude, or treachery of friends, or of persons obliged to us for our good will, or for benefits done to them; but nothing should render us unkindly disposed toward the world, nothing should extinguish charity in us toward any man; so plain reason teacheth us, so great examples enforce; *Moses* did not lose his affection towards his Countreymen, because he was by one of them threatned away into banishment and vagrancy; the *Apostles* became not disaffected to the world, because it misused and persecuted them; our Lord did continue most earnestly to desire, and laboriously to endeavour the good of those who most despitefully used him; Like theirs, in all cases, should our disposition be; we should ever observe the *Psalmist's* advice; *Cease from anger, forsake wrath, fret not thy self in any wise to doe evil.* *Psal. 37. 8.*

Again,

9. Contentedness doth imply a freedom from all solicitude and anxiety of mind, in reference to provision for our needs, and conveniencies of life

1 Pet. 5. 7.

Eph. 37. 5.

55. 23.

Phil. 4. 6.

Matt. 6. 31.

life; according to those rules and precepts of casting our burthen and care upon the Lord, of being carefull for nothing, but commending our affairs to God's ordering; according to that most comfortable Precept of our Lord, Take no care, saying, what shall we eat, or what shall we drink, or how shall we be cloathed; for your heavenly Father knoweth, that ye want all these things: If we doe not thus, it is hardly possible that we should be content; if we do not depend on Providence, we cannot escape being often distracted with care, and perplexed with fear; we cannot chearfully hope for any thing we need, nor be quietly secure of any thing we possess.

10. It requireth also that we should curb our desires, and confine them in the narrowest bounds we can; so as not to affect more in quantity, or better in quality, than our nature and state do require: if we must have superfluities, if we can onely relish dainties, we shall never be pleased; for as nature hath limits, and is content with little; as there is no state in this world, the exigencies whereof may not be answered

Ἡ δὲ πρὸς
αὐτοὺς
ἐκκαλεῖται
οἱ ἄνθρωποι τὸ
ἐν ἑαυτοῖς
Epic. ad Me-
nec.
Ventre nihil
novi frugali-
us. Juv. Sat.
5.

Serm. I. Of Contentment.

29

answered with a competence; so curiosity is an infinite, and insatiable thing: *He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich; that is, he which is curious and nice in his desires, will never have enough: The rule, which (according to St. Paul) should regulate our desires, is this; Having food and rayment, let us with them be satisfied:* if this will satisfie us, we may easily obtain satisfaction; a moderate industry, with God's blessing, will procure so much; God hath promised to bestow it; if this will not suffice, there is no sure way of getting or keeping more; As God is no-wise obliged to provide us superfluities, or concerned to relieve our extravagant longings; so we may fear, that Providence will be ready to cross us in our cares and endeavours tending to those purposes; so that we shall be disappointed in the procurement, or disturbed in the fruition of such needless things: However he that is most scant in his desires, is likely to be most content in his mind: *He (as Socrates said) is nearest the Gods (who need nothing) that needeth fewest things.*

Prov. 21. 17.

Al. 23. 24.

ay. 23. 24.

ar. 23. 24.

men. 23. 24.

Cl. Alex. Pad.

2. 1.

1 Tim. 6. 8.

Si ad natu-

ram vires

nunquam eris

pauper; si ad

opinionem,

nunquam di-

ves. Eptc.

Sen. Ep. 26.

O inaxi-

cus aduersus,

ly. 23. 24.

Socr. in Xe-

noph. Apom.

3.

In

In fine, contentedness doth import, that whatever our condition is, our mind and affections should be modelled, and squared just according to it; so that our inclinations be compliant, our desires be congruous thereto, so that easily we can comport with the inconveniencies, can relish the comforts, can improve the advantages sticking thereto; otherwise like an ill-made Garment, it will sit unhand-somely upon us, and be troublesome to us. It is not usually our condition it self, but the unsuitableness thereof to our disposition and desires (which sowreth all its sweets, and rendreth its advantages fruitless) that createth discontent; for (although it be very mean) others bear the same chearfully; many would be glad thereof; if therefore we will be content, we must bend our inclinations, and adapt our desires to a correspondence with our state.

If we are rich, we should get a large and bountifull heart, otherwise our wealth will hang loose about us; the care and trouble in keeping it, the suspicion and fear of losing it, the desire of

of amplifying it, the unwillingness to spend or use it, will bereave us of all true satisfaction therein, and render it no less unfavoury to us, than unprofitable to others.

If we are poor, we should have a frugal, provident, industrious mind, sparing in desires, free from curiosity, willing to take pains, able to digest hardships, otherwise the strairness of our condition will pinch and gall us.

Are we high in dignity or reputation? we then need a mind well ballasted with sober thoughts, otherwise the wind of vanity will drive us into absurd behaviours, thence will dash us upon disappointments, and consequently will plunge us into vexation and discontent.

Are we mean and low? we need a meek and lowly, a calm and steady spirit; not affecting little respects, or resenting the want of them; apt to pass over or to bear quietly petty affronts and neglects; not apt to be moved by words signifying contempt or disdain; else (being fretted with such things, which in this ill-natur'd and hard-hearted World we may be sure often

often to meet with) we shall be uneasy in our minds, and impatiently wish a change of our state.

These, and the like dispositions and affections of soul this duty containeth, or requireth: from hence should arise a correspondent external demeanour, and such actions as these which follow.

I. We should restrain our Tongues from all unseemly and unsavoury expressions, implying dissatisfaction in God's proceedings, or displeasure at his Providence; arguing desperation or distrust in God; such as were those of the discontented and impatient *Israelites*; *They* (saith the *Psalmist*, *Num. 21. 5.* *spake against God; they said, Can God furnish a table in the wilderness? behold he smote the rock that the waters gushed out, and the streams overflowed; can he give bread also, can he provide flesh for his people?* Such as they used, of whom the *Prophet* saith—*When they shall be hungry, they will fret themselves, and curse their King and their God; as those in the Apocalypse, who being afflicted with deserved judgments, did blaspheme the name of*

Psa. 78. 19.
Num. 21. 5.

Isa. 3. 21.
Rev. 19. 9,
11, 21.

of God; which had power over those plagues——blasphemed the God of heaven because of their pains and their sores. Into such profane enormities of language is discontent apt to break forth, questioning the power of God, or his willingness to succour us; venting wrath and displeasure toward him; charging him foolishly with injustice, or with unkindness, or with negligence, or with impotency; the abstaining from which behaviour, under the sense of his bitter calamities, is a great commendation of Job; In all this ('tis said) Job sinned not, neither charged God foolishly.

Job. 1. 22.
Οὐκ ἔβλασαν
ἀδικουμένην
τὴν θεοῦ.

2. We should indeed forbear any the least complaint, or murmuring, in regard to the dispensations of Providence; or upon dissatisfaction in the state allotted us: St. Jude saith, that God in the last day will come, to execute judgment, and to convince men of all their hard speeches, which ungodly sinners have spoken against him: these (subjoineth he) are γοῖς καὶ μωροὶ, murmurers, that complain of their lot; which signifieth the heinousness and extreme dangerousness

ἅντι δὲ τοῦ
τοῦ μωροῦ ὁ
πρὸς τὸν θεόν
διὰ τὴν ὁμολογίαν
Οὐκ ἔβλασαν
τὴν θεοῦ.

- Lam. 3. 39. of this practice. *Wherefore doth the living man complain?* is the Prophet's question, implying it to be an unreasonable and blameable practice. Wherefore the advice of *David* is good; to suppress all complaint, to be still and silent in such cases: *Be still* (saith he) *and know that I am God*, and *Be silent to the Lord*; the which Precepts his practice may seem well to interpret and back: *I was*, saith he, *dumb, I opened not my mouth, because it was thy doing*: and accordingly *Jab. Be-hold* (said he, after having considered all the reasons he could imagine of God's proceedings) *I am vile, what shall I answer thee? I will lay my hand upon my mouth.* And thus our Saviour, when he was oppressed and afflicted, opened not his mouth.
- Pfal. 46. 10. 4. 4 37. 7.
- Pfal. 39. 9. — πωπῆ
Πάρεν ἀλγυα
πολλὰ βίας
ἔποδ' ὄγυα
νοὶ ἀδ' ὀψίς.
Horn. O. A. v.
Job 40. 4.
- M. 33. 7.

Δόξα τῷ θεῷ
πάντων ἐν-
κει. ἡ δὲ παί-
σμαι οὗτο
ἐπ' αὐτὸν ἀν-
δρῶν πᾶσι μοι
τοῖς συμμέ-
νοι. Chrys.
ad Olymp.
Ep. 11.
Pfal. 119. 75.

3. Yea it is our duty, in these cases, to spend our breath in declaring our satisfaction in God's dealing with us; acknowledging his wisdom, justice and goodness therein; blessing and praising him for all that hath befallen us; each of us confessing after *David*: *I knew, O Lord, that thy judgments are right, and that thou in faith-*
fulness

fulness hath afflicted me; imitating Job, who upon the loss of all his goods did say no more than this; The Lord gave, Job 1. 21 and the Lord hath taken away; blessed be the name of the Lord.

4. We should abstain from all irregular, unlawfull and unworthy courses toward the removal or remedy of our needs, or crosses, chusing rather to abide quietly under their pressure, than by any unwarrantable means to relieve, or relaxe our selves; rather bearing patiently, than violently, like those in the Prophet, *breaking our yoke, Jer. 5. 5. and bursting our bands. Take heed, Job 36. 21. regard not iniquity; for this hast thou chosen rather than affliction.* We should rather continue poor, than by couzenage, or rapine endeavour to raise our fortune; we should rather lie under disgrace and contempt, than by sinfull or sordid compliances strive to acquire the respect and favour of Men; we should rather willingly rest in the lowest condition, than doe as those, who by disturbing the world, by fomenting disorders and factions, by supplanting their neighbours welfare, by venting slanders and detractions, do

Jer. 42. 15.

2. 18. 13.

Isa. 30. 2. 36.

6. 31. 1.

Ezek. 17. 15.

Hos. 7. 11,

13.

1 Cor. 6. 7.

labour to amplifie their estate: we should rather endure any inconvenience or distress, than have recourse to ways of evading them, disallowed by God; doing as the Jews did, who in their straits, against the declared pleasure of God, *set their faces toward Egypt, strengthened themselves in the strength of Pharaoh, trusted in the staff of that broken reed.* In neglect or diffidence toward God, to embrace such aids, is (as God in the Prophet declareth) a very blameable and mischievous folly: *Ephraim (saith he) is like a silly dove without heart; they call to Egypt, they go to Assyria— Woe unto them, for they have fled from me; destruction unto them, because they have transgressed against me.* We may consider how St. Paul reproveth the Corinthians for seeking a redress of wrong, scandalous and dishonourable to the Church: *Now therefore it is utterly a fault among you, that ye go to law one with another; Why do ye not rather take wrong; why do ye not rather suffer your selves to be defrauded? even to right our selves in a way, whereby any dishonour may come*

come to God, or damage to his Church is not to be approved; and better it is in the *Apostle's* judgment, to bear any injury or damage our selves: *Better it is* (saith St. Peter) *if the will of God be so, that we suffer for well-doing, than to doe ill.* And, Let them, who suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithfull Creatour; is another wholsome advice of that great *Apostle*.

5. We should, notwithstanding any adversity, proceed in our affairs (such as God requireth, or reason putteth us upon) with alacrity, courage and industry; performing however, so far as our circumstances do permit, what is good and fit for us: No disappointment or cross, no straits or grievances of condition should render us listless, or lazy; but rather it should quicken and inflame our activity; this being a good way to divert us from the sense of our misfortunes, and to comfort us under their pressure; as also the readiest way to remove or to abate them, *τὸ παρὸν εὖ δεῖξαι, ἵνα ὁρῶμεν τὸ μέλλον καλῶς*, *to order the present well, what ever it*

Καταρτίον
τι μαχησάμενος
ἐν ἀσθενείᾳ.
Ant. 4. 26. 6.
2.

Τὸ μαχησάμενος
ἐν ἀσθενείᾳ
ἐν ἀσθενείᾳ
ἐν ἀσθενείᾳ.
Id. 12.
1.
Tunc cede ma-
lis, sed contra
audacior ito.

Psal. 37. 3.

be; to make the best of a bad matter, to march forward whither reason calls (how difficultly soever, or slowly it be) in a rough or dirty way; not to yield to difficulties, but resolutely to encounter them, to struggle lustily with them, to endeavour with all our might to surmount them; are acts worthy of a manly reason and courage; to direct ill accidents to good ends, and improve them to honest uses, is the work of a noble virtue. If a bad game be dealt us, we should not presently throw up, but play it out so well as we can; so perhaps we may save somewhat, we shall at least be busie till a better come. *Put thy trust in the Lord, and be doing good,* is the Psalmist's advice in such a case; and it is a practice necessary to the procuring and maintaining content; If we be not otherwise well employed, we shall be apt, in our thoughts, to melancholize, and dote upon our mischances, the sense of them will fatten upon our spirits, and gnaw our hearts.

6. We should behave our selves fairly and kindly toward the instruments

ments and abettors of our adversity; toward those who brought us into it, and those who detain us under it, by keeping off relief, and those who forbear to afford the succour we might expect; forbearing to express any wrath or displeasure, to exercise any revenge or enmity toward them; but rather, even upon that score, bearing good will, and expressing kindness toward them; not onely as to our brethren, whom, according to the general Law of Charity, we are bound to love, but as to the servants of God in this particular case, and the instruments of his pleasure toward us; considering, that by maligning or molesting them, we do express ill resentments of God's dealing with us, and, in effect, through their sides, do wound his Providence; thus did the good King behave himself toward Shimei, when he was bitterly reproached and cursed by him; not suffering (upon this account, because he was God's instrument of afflicting himself) that any harm should be done unto him; thus the Holy Apostles being reviled and blest, being defamed did entreat;

2 Sam. 16. 7.

1 Cor. 4. 12.

1 Pet. 2. 23.
3. 9.

thus our Lord demeaned himself toward his spitefull adversaries; who, *when he was reviled, did not revile again; when he suffered, did not threaten, but committed it to him that judgeth righteously.* In all these cases we should at least observe the rules and

Prov. 24. 29.
30. 22.

advices of the *Wise-man*; Say not, *I will doe so to him as he hath done to me, I will render to the man according to his work*; Say thou not *I will recompence evil; but wait on the Lord, and he shall save thee.*

Discontent usually consisteth not so much in displeasure for the things we suffer, as at the persons who bring them on us, or who do not help to rid us from them; it is their presumed injury or discourtesie which we do fret at; such passions therefore toward men being discarded, our evils presently will become supportable, and content easily will ensue. As men in any sickness or pain, if their friends are about them (affording comfort or assistance) do not seem to feel any thing, and forbear complaining; so if the world about us doth please us, if we bear no disaffection or grudge toward

ward any person in view, our adversity will appear less grievous, it will indeed commonly be scarce sensible to us.

In these and such like acts, the duty and vertue of contentedness doth especially reside; or it is employed and exercised by them: And so much may suffice for the explication of its nature: I come now to consider the way of attaining it, intimated by St. Paul here, when he saith, *I have learned,*

The Second Sermon.

PHIL. IV. 11.

I have learned, &c.

THESE words signifie how contentedness may be attained, or how it is produced: It is not an endowment innate to us; it doth not arrive by chance into us; it is not to be purchased by any price; it springeth not up of it self, nor ariseth from the quality of any state; but it is a product of discipline; *I have learned.*

It is a question debated in *Plato*, *εἰ διδασκὰν ἢ ἀγερὰν*, whether virtue be to be learned: *St. Paul* plainly resolveth it in this case by his own experience,

rience and testimony. What Seneca saith in general of vertue (*Nature giueth not vertue; it is an art to become good*) is most true of this vertue; it is an art, with which we are not born, no more than with any other art or science; the which, as other arts, cannot be acquired without studious application of mind, and industrious exercise: No art indeed requireth more hard study and pain toward the acquiry of it, there being so many difficulties, so many obstacles in the way thereto: We have no great capacity, no towardly disposition to learn it; We must, in doing it, deny our carnal sense, we must settle our wild fancy, and suppress fond conceits; we must bend our stiff and stubborn inclinations; we must repress and restrain wanton desires; we must allay and still tumultuous passions; we must cross our humour, and curb our temper; which to doe is a hard chapter to learn: Much consideration, much practice, much contention and diligence are required thereto.

Hence it is an art which we may observe few do much study; and of the

Non dat natura virtutem, ars est bonum fieri. Sen. Ep. 89. Virtus etiam si quosdam impetus ex natura sumit, tamen perfecta doctrina est. Quintil. 12. 2.

the students therein few are great proficient; so that *Qui sit, Mecenas?* Horace's question, *How comes it to pass, that no body liveth content with the lot assigned by God?* wanted not sufficient ground.

However it is not like the *Quadrature of the circle*, or the *Philosophers Stone*, an art impossible to be learned, and which will baffle all study: there are examples which shew it to be obtainable; there are rules and precepts, by observing which we may arrive to it.

And it is certainly a most excellent piece of learning; most deserving our earnest study: no other science will yield so great satisfaction, or good use; all other sciences, in comparison thereto, are dry and fruitless curiosities; for were we Masters of all other knowledge, yet wanted the skill of being content, we should not be wise or happy; happiness and discontent are *ἀσύνετα* (things incompatible.)

But how then may this skill be learned? I answer, chiefly (divine grace concurring) by these three ways. 1. By understanding the rules and

and precepts, wherein the practice thereof consisteth. 2. By diligent exercise, or application of those rules to practice; whereby the habit will be produced. 3. By seriously considering, and impressing upon our minds those rational inducements (suggested by the nature and reason of things) which are apt to persuade the practice thereof. The *first* way I have already endeavoured to declare; the *second* wholly dependeth upon the will and endeavour of the learner; the *third* I shall now insist upon, propounding some rational considerations, apt (by God's help) to persuade contentedness, and serving to cure the malady of discontent. They may be drawn from several heads; from God, from our selves, from our particular condition or state; from the world, or general state of men here; from the particular state of other men in comparison to ours; from the nature and consequences of the duty it self; Every thing about us well examined and pondered, will minister somewhat inducing and assisting thereto.

I. In regard to God we may consider, that equity doth exact, and gratitude requireth, and all reason dictateth, that we should be content; or that in being discontented we behave our selves very unbecomingly and unworthily, are very unjust, very ingratefull, and very foolish toward him.

1. Equity doth exact this duty of us, and in performing it we act justly toward God, both admitting his due right, and acknowledging his good exercise thereof: That saying in the *Matt. 20. 15. Gospel, Is it not lawfull for me to do what I will with mine own?* is a most evident maxime of equity; it is therefore the natural right, and prerogative of God (as the Creatour and Preserver, and consequently the absolute Lord, Owner and Governour of all things) to assign his Station, and allot his portion to every person, as he judgeth good and convenient; it is most just that inviolably he should enjoy this right; He being also infinitely wise and good, it is likewise most just to acknowledge that he

he doth perfectly well manage this right; Now by contentfull submission to God's disposal of things, we do worthily express our due regard to both these, avowing his right, and approving his exercise thereof; but by discontent and regret at what happeneth, we do in effect injure God in both those respects, disavowing his right, and impeaching his management. We do thereby so renounce his right, as (so far as conceit and wish do reach) to invade it, and usurp it to our selves; signifying, that in our opinion things ought not to be ordered according to his judgment and pleasure, but after our fancy and humour; we claim to our selves the privilege of controlling his estate, and dispensing his goods, so as to be our own carvers, and to assume to our selves so much as we think good; we imply, that, if we were able, we would extort the power out of his hands, and manage it our selves, modelling the world according to our conceits and desires.

We do also (since we cannot but perceive the other attempt of dispos-

selling

*Deus inventus
apud adver-
sus homines,
adversus Deum
invenit :
Sen. Ep. 93.*

selling God to be frivolous and fruitless) in effect charge God with misdemeanour, with iniquity or infirmity in his distribution and disposal of things; intimating, that in our opinion he doth not order them so justly, or so wisely as might be (not so well as we in our wisdom and justice should order them) for did we conceive them managed for the best, we could not but judge it most unreasonable to be aggrieved, or to complain: so heinously insolent, and unjust are we in being discontent. In earnest, Which is most equal, that God should have his will, or we? For shame we shall say God: Why then do we not contentedly let him have it?

'Tis indeed, if we consider it, the highest piece of injustice that we can be guilty of; exceeding that which we commit in any other sort of disobedience. For as in any State Seditious Mutining is the greatest crime, as most directly violating the Majesty and subverting the authority of the Prince; so in the World, none may be supposed more to offend and wrong its Sovereign Governour, than such malecon-
tents,

repts, who dislike and blame his proceedings: Even a *Heathen* could reach us, that it is our duty to subject our mind to him that administreth all things, as good Citizens to the Law of the Commonwealth; if we do not we are rebellious and seditious, which is the highest pitch of injustice toward our most Gracious Sovereign.

Again, there can be no greater injury, or affront offered to God, than to give him the lie, by questioning his veracity or fidelity; this discontent plainly doth involve: for God hath expressly declared himself ready upon all occasions to doe us good; he hath promised to care for us, and never to forsake us, or leave us destitute; which word of his if we did not distrust, and take him to be unfaithfull, we could not be discontent: As no man is displeased with his condition, or suspicious of want, who knoweth that he hath abundant supply of all he can need in a sure place; that he hath a person most able, most willing, most faithfull engaged to succour him; so did we believe God to be true, who hath promised to help us, we could

E

not

τις αὐτῷ
ὑποτάσσῃ τὴν δι-
ακρίνου τοῦ
λαοῦ, καὶ ἐκείνου
ἐν ἀγαθῷ
πράττει τῷ
ῥόμῳ τῆς πί-
στεως. Αἰν. 1.
12.

1 Joh. 3. 10.

Matt. 6. 25,

36.

Heb. 13. 5.

not be discontented for fear of any want.

We must at least, in so doing, suspect God to be deficient in goodness toward us, or unwilling to help us; or we must apprehend him impotent, and unable to perform what he would, and what he hath promised, for us (like those Infidels, who said, *Can Psal. 78. 19. God furnish a table in the wilderness? Can he give bread also, can he provide flesh for his people?*) which conceits of God are also very unworthy, and injurious to him.

2. Gratitude requireth of us this duty: for we having no right, or title to any thing; all that we have coming from God's pure bounty; he having upon us all (whatever our condition comparatively is, or may seem to us) freely conferred many great benefits, common to all men among us (our being, life, reason, capacity of eternal happiness, manifold spiritual blessings, incomparably precious and excellent) we in all reason should be thankfull for these, without craving more, or complaining for the want of other things. Whereas also

*Iniquus est qui
muneris sui
arbitrium dan-
ti non relin-
quit, avidus
qui non lucri
loco habet
quod accepit,
sed damni
quod reddidit,
Ecc. Sen. ad
Polyb. 29.*

all

all events (how cross soever to our sensual conceits, or appetites) are by God designed, and dispensed for our good, gratitude requireth, that we should thank God for them, and not murmur against them.

Surely if instead of rendring God thanks for all the excellent gifts, which he most liberally (without any previous obligation to us, or desert of ours) hath bestowed on us, and continueth to bestow, we fret, and quarrel, that he doth not in smaller matters seem to cocker us, we are extremely ingratefull, and disingenuous toward him: If any great person here should freely bestow on us gifts of huge value (high preferment, or much wealth) but with good reason, as we might presume, should withhold from us some trifle, that we fantasie or dote on, should we not be very unworthy, if we should take it ill, and be angry with him for that cause? The case is plainly the same; God hath in the frankest manner bestowed on us innumerable and inestimable goods, in comparison whereto any comfort or convenience of our state here is

very trivial and despicable; Are we not therefore very ingratefull, if we heinously resent the want of any such things; if upon any such account we disgust his Providence? Do we not deal, beyond all expression, unworthily with God, in so much undervaluing the goods which he hath given us, or doth offer us, and hath put in our reach? He hath made us capable of the greatest goods imaginable, and faithfully upon easie terms proffereth them to us; he even tendereth himself (himself, the immense and all-comprehending good; the fountain of all joy and bliss) to be fully enjoyed by us; his wisdom he offereth to instruct and guide us, his power to protect and guard us, his fullness to supply us, his goodness to comfort us; he offereth his love and favour to us, in having which we virtually, and in effect have all things; becoming thereby, in the highest degree, rich and honourable and happy; And is it not then outrageous unworthiness to prize any other thing (any petty accommodation of this transitory life, any pitifull toy here) so much, as to be
displeased

displeased for the want thereof; as if all this were not enough to satisfy our needs, or satiate our desires; as if notwithstanding all these immense effusions (yea as it were profusions) of bounty upon us, we could be indigent or unhappy? *Shall we* (to use that holy and most ingenuous consideration of *Job*) *receive so much good from the bountifull hand of God, and shall we not contentedly receive, or bear so small evils from him?* Evils indeed in name, and to gross sense, but not so in reality, not so in effect, at least not so in God's design; but rather things very convenient and profitable for us; which is another aggravation of our ingratitude; for

Are we not also very ingratull in misapprehending, and disliking that, which God doeth out of very gracious intentions toward us; in loathing his fatherly and friendly dispensations; the fatherly chastisements and friendly disciplines, which he unwillingly is forced (is I say forced by his own great love, and by our pressing needs) to inflict or impose upon us? Surely our ill opinion of, or *despising* (as the

Εὐχόμενοι
σε πάντες, ὁ
πονητὴς
ὡς ἐν ἐνδοκίᾳ
παύει· ὅτι ἄ-
νομος ὁ ἀνὴρ
ὡς τὸν ἄνθρωπον
ἐκείνον· Ec-
clesiastes in a
grivous Difcals.
Nax, Ep. 66.
Ἐπειδὴ τὸ
μὴ πᾶσαι
ἐκ τῆς
τοῦ τοῦ πᾶ-
σαι παρὰ
καὶ αὐτοῦ, τὸ
ὅτι, ἐκ τῆς
τοῦ αὐτοῦ.
Nax, de se.
Ep. 63.
Prov. 3. 11.

Wise-man calleth it) these unpleasant blessings is no small fault ; Neither will our not discerning (out of affected dulness, and stupid pravity not discerning) the wisdom of God's methods , and the wholsomeness of the means he useth to better us, excuse us from foul ingratitude.

Εὐχαι-
τοίς τὸς θε-
ὸς ἀπλῶς τὰ
γαθὰ διδοῦαι,
ὡς τὸς θεὸς
κρίνει εἰς
τὰς ὁπτα ἀ-
γαθὰ ἵσται. Xe-
noph. de Socr

Charior est il-
lis homo quam
sibi.

3. Again, upon many accompts , reason farther dictateth in respect to God, that we should be content : because it is most reasonable to acquiesce in God's choice of our state , he being infinitely more wise than we , and infinitely better understanding what is good for us than we can do : because he is well affected to us, and more truly loveth us than we do our selves ; because he hath a just right , and irresistible power to dispose of us, the which (whatever we can doe, however we resent it) he will effectually make use of, whence it is extremely foolish to be discontent : foolish it is to be dissatisfied with the results of his wisdom, adhering to our vain apprehensions ; foolish to distrust his goodness in compliance with our fond self-love ; foolish to contest his unquesti-
onable

onable right and uncontrollable power, having nothing but mere impotency to oppose against them; no less than downright madness it is to fret and fume at that which we can no-wise help, to bark at that which lodgeth in heaven so far high above us, to sollicit deaf necessity with our ineffectual wailings; for if we think, that our displeasure will affect God, that our complaints will incline him to alter our condition, or comply with our wishes, we do conceit vainly, and without any ground; sooner may we, by our imagination, stop the tides of the Sea, or turn the streams of Rivers backward; sooner, by our cries, may we stay the Sun, and change all the courses of the Stars, than by our passionate resentments or moanfull clamours we can check the current of affairs, or alter that state of things, which is by God's high decree established: discontented behaviour will rather fasten our condition, or remove it into a worse place; as it highly doth offend God, and encreaseth our guilt, so it moveth God to continue, and to augment our evils. Thus lifting up our eyes to heaven, and

Εἰς τὴν καί-
νι, ἀντὶ μὴ,
πορεύεται.
Philem.

Οὐ γάρ τις
πρὸς τὴν πύλιν
ταῦ κρυπτοῦ
γένοιο. Hom.
Il. α.

Σὺ δ' ὦ ἄν-
θρώπην, ὅ
δυσὶν μὴ
μάχῃ. Eurip.

considering the reference our disposition and demeanour hath to God, will induce us to bear our case contentedly.

II. Again, Reflecting upon our
Lim. 3. 39. selves, we may observe much reason to be content with our state; in whatever capacity we look upon our selves, it in reason becometh us, we in duty are obliged to be so.

As men and creatures we naturally are indigent and impotent; we have no just claim to any thing, nor any possession maintainable by our power; all that we have, or can have, cometh from most pure courtesie and bounty; wherefore how little soever is allowed us, we have no wrong done us, nor can we justly complain thereat: Such beggars as we are must not pretend to be chusers; if any thing be given us we may be glad, we should be thankful. It is for those who have a right, and a power to maintain it, to resent and expostulate, if their due be withheld; but for us that never had any thing, which we could call our own; that have no power to get or keep any thing.

thing, for us that came into the world naked and defenseless, that live here in continual, absolute and arbitrary dependance for all our livelihood and subsistence, to contest with him that maintaineth us, or to complain of his dealing, is ridiculously absurd and vain.

Upon a moral accompt we have less reason to challenge ought, or to complain of any thing; for we deserve nothing but evil: If we rightly esteem and value our selves, any thing will seem good enough for us, any condition will appear better than we deserve: duly examining the imperfections and infirmities of our nature, the disorder and depravedness of our hearts, the demeanours and enormities of our lives, we cannot but apprehend, that we are even unworthy of the *crumbs which fall from our masters table*; we cannot but acknowledge with the good *Patriarch*, that we are *less than the least of God's mercies*. Considering our natural unworthiness, we shall see that we deserve not so much as those common benefits which all men enjoy, and without which we cannot

Matt. 25. 17.

Gen. 32. 10.

Psal. 44. 3.
Job 7. 27.

cannot subsist; so that in regard to them we shall be ready to acknowledge with the *Psalmist*; *Lord what is man that thou takest knowledge of him, or the Son of man, that thou makest account of him?* Trying our hearts, and examining our ways, we shall soon discover it to be abundant mercy, that we are not utterly deprived of all good things, stript of all comforts, yea dispossessed of our very being and life itself; that we are obliged to acknowledge with those in the *Lamentations*,

Lam. 3. 22.

It is of the Lord's mercies that we are not consumed, because his compassions fail not. Were we far better than we are, yet it would not become us to contest with him, to whose disposal and judgment we are subject; as *Job*

Job 9. 12, &c.

teacheth us: *Behold (saith he) God taketh away, who can hinder him, who will say unto him, what doest thou? If he will not withdraw his anger, the proud* helpers do stoop under him; how much less shall I answer him, and chuse out my words to reason with him; whom though I were righteous, I would not answer, but I would make supplication*

* King.

(Job 9. 32.)

to my judge; but for us, men so unrighteous

righteous and guilty, to debate with, to question the proceedings of our Judge it is much more unseemly.

Nothing can be more absurd, than for men so deeply indebted, than for sinners so very obnoxious to wrath, to be aggrrieved in any state: Shall we, who are conscious to our selves of so many great sins against our God; who by wilfull transgressions, or slothfull neglects, have so much affronted and offended him; who have so little requited his love, and so much abused his patience; who have born so little fruit, and rendred him so little service, shall we be angry that our humour is not pleased in all things? Shall we affect to swim in plenty, to wallow in pleasure, to bask our selves in ease; to be fed with dainties, to be gaily clothed, to flourish in a brave and splendid condition, to be worshipped and honoured, who deserve not the meanest comperence, or lowest respect, to whom it is a great favour that we are permitted to subsist, whom strict justice would often have cast into utter misery and disconsolateness?

It

Mic. 7. 9.

Ezr. 9. 13.

It is not surely for such persons to be dissatisfied with any thing in this world, but to bless God's exceeding mercy, that they abide there on this side of the bottomless pit; 'tis their part, with most submissive patience, to bear whatever is inflicted on them, humbly saying with him in the *Prophet*, *I will bear the indignation of the Lord, because I have sinned against him.* Seeing, whatever our crosses or sufferings be, we cannot but confess to God with those in *Ezra*, *Thou hast punished us less than our iniquities deserve;* being gainers upon the matter, having so much of our debt remitted in effect, being in comparison to what was due to us very tolerably, yea very favourably dealt with, Why should we be dissatisfied? If in such cases men should deal so favourably with us, we should be much pleased, and ready to thank them; Why then should we take it ill of God, when he, even in his hardest proceedings against us, expresseth so much indulgence and mercy?

If we must be displeased, and lust to complain, we have reason much rather

rather to accuse our selves, than to exclaim at Providence, to bewail our sins, than to deplore our fortune: for our evils are not indeed so much the voluntary works of God, who *doth not* Lam. 3. 33. afflict willingly, or grieve the children of men, as the natural products of our sins, which we do wilfully commit: It is (as the Prophet speaketh) *our* Jer. 5. 25. sins that withhold good things from us; and bring evil things upon us: *Fools,* Psal. 107. 17. because of their transgression, and because of their iniquities, are afflicted. We make adversity necessary, or expedient for us, then we cry out upon it: we labour in Planting, but cannot brook *the fruit of our doings;* we, like prodigals, fling away our estate in wanton profusions, then complain of want; we affect and chuse the causes, but loath, and cannot abide the certain consequences; so fond in our conceits, so perverse are we in our affections: *Wherefore doth the living* Lam. 3. 39. man complain, for the punishment of his sins? so well might the Prophet demand and expostulate.

We may farther, looking on our selves, consider our selves as servants
to

to God; or rather as slaves, absolutely subject to his disposal; And shall any servant, shall a mere slave presume to chuse his place, or determine his rank in the family? Shall he appoint to himself what office he will discharge, what garb he shall go in, what diet he must have; what he will doe, and how he shall be accommodated? Is it not fit that all these things should be left to our Master's discretion and pleasure, it is most reasonable that we should thoroughly acquiesce in his determination: even a *Pagan* Philosopher could teach us, that this is reasonable; who thus piously directeth his Speech to God: *For*

Χρῶ μοι λοιπὸν οἷς ὁ
 ἄν θύλῃς. θυμωγαμένῳ
 σοι, ἴσως οἰκί. ἔδην πα-
 ρατιτῶμαι ἔφ σοι δοκῶ-
 ται. ὅπου θύλῃς ἔλγῃ, ὡ
 θύλῃς ἐδίηται πελῆς. ἀρ-
 ρῶν με θύλῃς, ἰδιόπύ-
 κιν, μένιν, φεύκιν, πύ-
 κιν, πλῆκιν ὃ ἐφ σοι
 ἰδιόπύκιν τῶν τῶν
 τῶν ἀνδρῶν ἀπλογῶ-
 σιναι. Αἰγ. 2. 16.

the rest use me to what thou pleasest. I do consent unto thee, and am indifferent. I refuse nothing which seemeth good to thee; lead me whither thou wilt; put on me what garment thou pleasest: Wilt thou have me to be a governour or a private man, to stay at home or to

be banished away, to be poor or to be rich? I will, in respect to all these things, apologize

Serm. II. *Of Contentment.*

63

apologize for thee with men; thus did Epictetus say, and such speech well becometh our relation to God: servants should be content with their Masters appointments and allowances; they should not onely themselves forbear to find fault with, but be ready to maintain his proceedings against any, who shall presume to reprehend or blame them. Especially such servants as we are, who, after we have done all things LUC. 17. 10. *commanded us, must acknowledge, that we are unprofitable servants; such as can bring no considerable benefit to our Lord, or any-wise advance his state; such as therefore cannot challenge any wages from him, more than he out of mere favour is pleased to allow: Could we, by our labours, enrich God, or raise him in dignity, or procure delight to him, it might seem congruous that he should answerably reward us; but as he getteth nothing by us, so we cannot require any thing from him: our best services do indeed rather need pardon, than deserve any reward; No man hath lived so well, that he can pretend any thing from God, that he is not indeed much behind.*

behind-hand in his accompts with God, having received from God far more of benefit than he can return to him in service: No man, without extreme presumption and arrogance, can offer to prescribe, in what measure, or what manner God should reward him.

Again, if we consider our selves as the children of God, either by birth or nature, or by adoption and grace, How can we be discontent for any thing? Have we not thence great reason to hope, or rather to be confident, that we shall never want any good thing (necessary or convenient for us) that no great evil shall ever oppress us? For is not God hence by paternal disposition inclined, is he not, in a manner, by paternal duty, engaged, in all needfull occasions, to supply and succour us? Can we (without great profaneness, and no less folly) surmise, that he, which is so immensely good, will be a bad (an unkind, or a neglectfull) Father to us? No, as there is no other Father in goodness comparable to him, so none, in real effects of benignity, can come
near

near him ; so our Lord assureth us :
If ye (saith he) being evil, know how Matt. 7. 11.
to give good things to your children ;
How much more will your heavenly Fa-
ther give good things to his children
that ask him ?

If we consider our selves as Chri-
stians, we have still more reason to
practise this duty : As such, we are
not onely possessed of goods abun-
dantly sufficient to satisfie our desires ;
we have hopes able to raise our minds
above the sense of all present things ;
we have entertainments that ever
may divert our minds , and fill our
hearts with comfort ; but we have
also an assurance of competent sup-
plies of temporal goods ; for, *Godli-* 1 Tim. 4. 8.
ness is profitable to all things, having the
promise both of the present life, and of
that which is to come : and, *If we seek* Matt. 6. 33.
first the kingdom of heaven , and its
righteousness, all these things shall be
added unto us. It is indeed strangely
unhandsome for a Christian ever to
droop, or to be disconsolate ; for a
friend of God, and an heir of heaven
to think he wants any thing, or fear
that he shall ever want , for him,
F whose

whose treasure and heart are above, to be so concerned with any thing here, as deeply to resent it.

Again, if we reflect upon our selves as rational men, How for shame can we be discontent? Do we not therein much disparage that excellent perfection of our nature? Is it not the proper work of reason to prevent things hurtfull or offensive to us, when that may be done; to remove them, if they are removable; if neither of these can be compassed, to allay and mitigate them; so that we may be able well to support them? Is it not its principal use to drive away those fond conceits, and to quell those troublesome passions, which create, or foment disquiet, and displeasure to us? if it cannot doe this, What doth it signifie? To what purpose have we it? Is not our condition really worse than that of brute beasts, if reason serveth onely to descry the causes of trouble, but cannot enable to bear it? All the reasons we have produced, and all that we shall produce against discontent, will, if we are reasonable men, and reason
availeth

Serm. II. *Of Contentment.*

67

availeth any thing, have this effect upon us.

Wherefore considering our selves, our capacities, our relations, our actions, it is most reasonable to be content with our condition, and with whatever doth befall us.

F 2

SERM. III.

The Third Sermon.

PHIL. IV. 11.

I have learned in whatever state, &c.

III. **F**Arther, if we consider our condition (be it what it will, how poor, how mean, how despicable and forlorn soever) we can have from it no reasonable ground of discontent.

I. Our condition in this world cannot (if rightly estimated, and well managed) be extremely bad, or sorrowfull; nothing here can occur insupportable, or very grievous in it self; we cannot, if we please, want any thing considerable, and the defect whereof may not be supplied, or supported by far better enjoyments.

If

If we have high opinions of some things, as very excellent, or very needfull for us, it's no wonder if we do want them, that our condition is unpleasant to us; if we take other things for huge evils, then, if they be incumbent on us, we can hardly scape being displeased; but if we thoroughly look through such things, and scan them exactly, valuing them, not according to fallacious impressions of sense, or illusive dreamings of fancy, but according to sound dictates of reason, we may find, that neither the absence of the former, nor the presence of the latter doth make our condition much worse, or render our case deplorable.

We are, for instance, poor: that condition, rightly weighed, is not so very sad: for what is poverty? what but the absence of a few superfluous things, which please wanton fancy rather than answer need; without which nature is easily satisfied, and which if we do not affect, we cannot want? what is it but to wear coarse clothes, to feed on plain and simple

*Tert. de
Pat. 7.*

Τὰ δ' ἀργυράμα' ἐστὶν ἡ
περὶ
Εἰς τὰς παραδοξὰς ἡσυχίαν
ἐκ οἷς ὁ βίον. Socras
fare,

*Vid. Plat. in
Arist.*

*Si vis vacare
animo aut
pauper sis o-
portet, aut
pauperi simi-
lis.*

*Multis ad
philosophan-
dum obstitere
divitia; pau-
pertas expedi-
ta est, secura
est. Sen.*

Ep. 17.

*Sæpius pau-
per, & fide-
lius ridet.*

Sen. Ep. 80.

fare, to work and take some pains, to sit or go in a lower place, to have no heaps of cash, or hoards of grain, to keep no retinue, to have few friends, and not one flatterer? and what great harm in this? It is a state, which hath its no small conveniences and comforts, its happy fruits and consequences; which freeth us from many cares and distractions, from many troubles and crosses, from many encombrances, many dangers, many temptations, many sore distempers of body and soul, many grievous mischiefs, to which wealth is exposed; which maintaineth health, industry and sobriety; disposeth us to feed heartily, to move nimbly, to sleep sweetly; which preserveth us from luxury, from satiety, from sloth and unwieldiness. It yeldeth disposition of mind, freedom and leisure to attend the study of truth, the acquirement of vertue. It is a state, which many have born with great chearfulness; many (very wise men) have voluntarily embraced; which is allotted by divine wisdom to most men; and which the best men often do endure;

to

to which God hath declared an especial regard, which the mouth of truth hath proclaimed happy; which the Son of God hath dignified by his choice, and sanctified by his partaking deeply thereof: and can such a condition be very loathsome; can it reasonably displease us?

Psal. 10. 14.
35. 10. 68. 10.
69. 33. 72. 4.
13. 140. 12.
146. 7. 147. 2.
Luk. 6. 20.
Jam. 2. 5.
Isa. 66. 2.

Again, thou art suppose fallen into disgrace, or from honour and credit art depressed into a state of contempt and infamy? this also rightly prized is no such wretchedness; for what doth this import? what, but a change of opinion in giddy men, which thou dost not feel, which thou art not concerned in, if thou pleasest; which thou never hadst reason much to regard, or at all to rely upon? what is thy loss therein? it is the breaking of a bubble, the sinking of a wave, the changing of a wind, the cracking of a thing most brittle, the slipping away of a thing most fugacious and slippery; what is honour, and fame, but thought, and what more flitting, what sooner gone away than a thought? and why art thou displeased at the loss of a thing so very slender,

der, and flimme? if thou didst know its nature, thou canst not be disappointed; if thou didst not, it was worth thy while to be thus informed by experience, that thou mayst not any more regard it. Is the contempt, thou hast incurred, from thy fault? bear the consequence thereof patiently, and doe thy best by removing the cause to reverse the effect: is it undeserved and causeless? be satisfied in thy innocence, and be glad that thou art above the folly and injustice of those, who condemn thee. Let thy affections rather be employed in pity of theirs, than in displeasure for thy own case. Did (let me ask thee again) the good opinion of men please thee? that pleasure was fond and vain, and it is well thou art rid of it; did it not much affect thee? why then dost thou much grieve at the loss thereof? Is not also thy fortune in this kind the same with that of the best men? have not those who have deserved most honour, been exposed to most

Job 30. 1, 10. contempt? But now (Job could say) they that are younger than I have me in derision, — they abhor me, they flee far

far from me, and spare not to spit in my face. And, I am, (could that Pſal. 22. 6, 7. great and good King ſay) a worm, and no man; a reproach of men, and deſpiſed of the people; All they that ſee me, laugh me to ſcorn; they ſhoot out the lip, they ſhake the head.— and, we are deſamed, we are reviled, 1 Cor. 4. 12, we are made as the filth of the world, 13. and the off-ſcouring of all things unto this day, could the holy Apoſtles ſay; and He is deſpiſed and rejected of Iſa. 53. 3. men—he was deſpiſed and we eſteemed him not, was ſaid of our Lord himſelf; and can this condition then in juſt eſteem be ſo very pitifull, or grievous?

But thou art perhaps troubled be-
 cauſe thou art wrongfully cenſured,
 odiouſly traduced and deſamed, abuſed by ſlander, or by detraction; which aſperſeth thee with things whereof thou art no-wiſe guilty, or repreſenteth thee in a character unworthy of thee: Be it ſo; what then? why doth this ſo much affect thee?

Is not every man ſubject to theſe things? are not the greateſt men, are not the wiſeſt men, are not the beſt men liable to the ſame? yea chiefly liable

*Exempl. Je-
 remiz. Chryſ.
 ad Olymp.*

*16.
 Gratias ago
 Deo meo, quia
 dignus ſum
 quem mundus
 oderit. Hier.
 Ep. 39. (ad
 Afellam.)*

Ἄλλ' οἱ μὲν
ἠδίκησαν,
ἐγὼ δ' οὐκ
ἠδίκημαι.
Theod.
Ep. 80.

liable, excellency being the special mark of envy and obloquy? can any good men escape free of them among so many bad men, whose doings as goodness doth reproach, so it provoketh their malignity? Canst thou imagine to pass thy days in so unjust and spitefull a world without incurring such bad usage? can so many vain, so many bold, so many lawless, tongues be tied up, or kept within compass of truth, or equity? Wilt thou suffer it to be in the power of any man at his pleasure so easily to discompose and vex thee? because he will be bad; shalt thou be miserable? why dost thou not rather please thy self in the conscience of thy endeavouring to deserve and doe well; in thy innocence, and clearness from the blame which they impose on thee; in thy having given no cause of such offence and outrage? why dost thou not rather pity their unworthiness, and unhappiness, who stoop to so mean and base practices, than fret at them, as bad to thee? they doe themselves far more mischief, than they can doe thee.

And

And why dost thou not consider, that indeed thou art guilty of many faults, and full of real imperfections, so that no man can easily derogate from thee more than thou deservest: he may indeed tax thee unjustly, he may miss in the particulars of his charge, he may discover groundless contempt, and ill-will toward thee; but thou knowest thy self to be a grievous sinner, and it is just that thou shouldst be reproached (God, for thy humiliation, or thy correction, may have ordered him, as *David* said he might have ordered *Shimei*, to curse thee) thou hast therefore more need to be humble in reflexion on thy self, than to swell with disdain in regard to his injury.

Thou shouldst improve this dealing, and make it wholesome to thee, by taking occasion thence to correct thy real faults, and endeavouring to become truly more worthy; that so thy conscience may be a firm bulwark against all detraction and obloquy: In fine, satisfy thy self by committing thy soul with patience in well-doing unto thy Judge, who assuredly will
doe

Theodor.
Ep. 83.

doe thee right, will protect thy reputation, and clear thy innocence: his judgment is onely worth regarding, be little concerned with any other.

Again, Being disappointed and crossed in the success of their projects, or undertakings, is wont to put men, as they conceive, into a wofull case: but why so? why (let me ask thee, who art discontented upon this score) didst thou build much expectation upon uncertainties? didst thou not foresee a possibility, that thy design might miscarry, and if so, why art thou not prepared to receive what happeneth? was it not an adventure, why then art thou troubled with thy chance? Is he not a silly gamester, that will fret and fume at a bad cast, or at the loss of a game? didst thou refer the business to God's disposal and arbitrement, if not, thou deservedst to be crossed, and rather confess thy fault, than complain of thy fortune; if thou didst so, then be consistent with thy self, and acquiesce in his determination: In fine, what is thy loss 'tis of thy care and pain? would it have been much better, that
thou

thou hadst been careless or idle? but hast thou not in lieu of them got some wisdom and experience? hast thou not (if thy attempt was reasonable and worthy) exercised thy wit, thy courage, thy industry? hast thou not (by thy defeat) got an opportunity to express equanimity and patience? if thou so improvest thy disappointment, thou art a gainer by thy loss, thou *doest more, than conquer* by thy defeat: however since the gain, the credit, the preferment thou didst aim at, and hast missed, are things in themselves of no great value, and such as thou mayst well live without, as other good men have done, thou canst not have much reason to be displeased upon this accomplishment, or to reckon thy condition very disastrous.

But friends, will some man say, have been unkind, have been ungrateful, have been fickle and false, have neglected, have deserted, have betrayed me? *It was not an enemy, that* Psal. 55. 7. *reproached me, then I could have borne it, &c.* this is indeed commonly most grievous; yet being scanned will not
render

*Jam sibi pe-
nas dedit qui
peccavit. Sen.
de Gr. 2. 30.*

render a man's condition so lamentable : for, such misbehaviour of friends is more their calamity than ours : the loss of bad friends is no damage, but an advantage ; 'tis but the loss of a mischief, and a trouble : the fewer we come to have of such, the more time we save, the less trouble we meet with, the greater security we enjoy. The kindness we have shewed, the obligations we have put on such, are not quite lost, they will bring the reward due to humanity, and fidelity ; it will yield satisfaction to us, that however we have been kind and faithfull to them. The fidelity of remaining true friends may satisfy us ; however if all other friendships should fail, there is one remains, worth millions of other friends, who can never prove unfaithfull, or inconstant, who never will be unmindfull of us, or deficient in kindness toward us.

*Vil. Sen.
Ep. 63.*

The death of friends doth it may be oppress thee with sorrow.

But canst thou lose thy best friend ;
canst thou lose the presence, the conversation, the protection, the advice,
the

Serm. III. *Of Contentment.*

79

the succour of God? is he not immortal, is he not immutable, is he not inseparable from thee? canst thou be destitute of friends, whilst he stands by thee?

Is it not an affront, an heinous indignity to him, to behave thy self, as if thy happiness, thy welfare, thy comfort had dependence on any other but him? is it not a great fault to be unwilling to part with any thing, when he calleth for it?

Neither is it a loss of thy friend, but a separation for a small time; he is onely parted from thee as taking a little journey, or going for a small time to repose; within a while we shall be sure to meet again, and joyfully to congratulate, if we are fit in a better place, and more happy state; *præmissimus, non amissimus*; we have sent him thither before, not quite lost him from us.

Thy friend, if he be a good man (and in such friendships onely we can have

Οὐ βλάπτειν ἡ πόλις
θεῶν ἐστὶν ἀνὴρ, καὶ
τὸ Κτελεῖν αὐτὸν, ἀλλὰ
καταύγει τὸν τὸ σωφ-
δὲς μακροτέρων. Theod.
Ep. 68.

Ἀποδύμειαν τοῖς πνεύματι
καλῶ μακρόν τ' ἐπιδιδύκει,
Sec. Theod. Ep. 14.

*Vid. Greg.
Naz. Ep.
202.*

*Cur doles si periisse non
credis? cur impatienter se-
ras subduktum interim quem
credis reversurum? profe-
ctio est quam putas mortem.
Tert. de Pat. 9. Sen. Ep. 63.*

*Impatientia in ejusmodi
et spei nostra male omina-
tur, et fidem pravarica-
tur, &c. Tert. ibid.*

*Πῶς τὸ ἡ ἀγάπης ἀγα-
θόν, ἐκ τῆς τῆς βίβλου διδόν-
τα τῆς πάντων ἐκτρέφει
τῆς ἐκτρέφει; Naz.
Or. 19.*

have true satisfaction) is himself in no bad condi-
tion, and doth not want
thee; thou canst not there-
fore reasonably grieve for
him; and to grieve onely
for thy self is perverse self-
ishness and fondness.

But thou hast lost a great comfort
of thy life, and advantage to thy af-
fairs here? is it truly so? is it indeed
an irreparable loss, even secluding the
consideration of God, whose friend-
ship repaireth all possible loss? what
is it, I pray, that was pleasant, con-
venient, or usefull to thee in thy
friend, which may not in good mea-
sure be supplied here? was it a sense
of hearty good-will, was it a sweet
freedom of conversation, was it sound
advice or kind assistance in thy af-
fairs? and mayst thou not find those
left, which are alike able, and wil-
ling to minister those benefits? may
not the same means, which knit him
to thee, conciliate others also to be
thy friends? he did not alone surely
possess all the good-nature, all the fi-
delity, all the wisdom in the world,
nor

*Vid. Sen.
Ep. 63.*

nor hath carried them all away with him: other friends therefore thou mayst find to supply his room: all good men will be ready, if thou art good, to be thy friends, they will heartily love thee; they will be ready to chear thee with their sweet and wholsome society, to yield thee their best counsel and help upon any occasion: Is it not therefore a fond and unaccomptable affection to a kind of personality, rather than want of a real convenience that disturbeth thee?

In fine, the same reasons, which in any other loss may comfort us, should doe it also in this: neither a friend nor any other good thing we can enjoy under any security of not soon losing it; our welfare is not annexed to one man no more than to any other inferiour thing; this is the condition of all good things here to be transient and separable from us; and accordingly we should be affected toward them.

Fragile fractum est, mortale mortuum est.

G

But

But farther, it perhaps displeaseth us, that the course of the world doth not go right, or according to our mind; that justice is not well dispensed, that vertue is under hatches, that worth is not considered, that industry is not rewarded, that innocence and modesty are trampled upon; that favour, partiality, corruption, flattery, craft, impudence do carry all before them; devouring all the encouragements due to honest industry: This may be observed, but why should it displease? art thou guilty of contributing to this? then mend; if not, then bear; especially seeing thou canst not help it; for so it hath always been, and ever will be in the world, that things never have gone there as the wisest judge, or the best men desire: there have never been good men enough to sway the world, nor will the few good men that are, be so active in promoting publick good, as bad are in driving on their private designs; doth not this course of things necessarily spring from the nature of men, which therefore we should no more be vexed at, than for that
that

that a serpent hath poison, or that a wasp hath a sting? we cannot wonder at it, why then should we be strangely affected by it? could any man ever have been pleased, if this were a sufficient cause of displeasure? However the world goes, we may yet make a tolerable shift, God is engaged competently to provide for us; that should satisfy us. God observeth these things no less than we, and he can easily hinder them, yet he thinketh good to suffer them; and shall not we do so likewise? there is in fine appointed a judgment hereafter, when all these things shall be redressed and set straight; when justice and vertue shall triumph, when integrity and industry shall find their due recompence, 'tis but a moment to that time, and till then we may rest satisfied.

Thus if we do survey and rightly state things, which cause discontent, and seem to render our condition hard and sad, we shall find, that not from the things, but from our selves all the mischief proceeds: we by our imagination give to the lightest things a

weight, and swell the smallest things into a vast bulk; we sanctifie them very frightfull and dolefull, then we tremble and grieve at them. Mere names, (the names of poverty, of disgrace, of defeat) do scare us, without consulting reason, and considering how little terrible the things are themselves. We follow silly prejudices, judging that highly good, which the vulgar admireth, that very evil, which the weakest sort of men are wont to complain of; hence so commonly doth our case seem grievous. But in truth there is no condition so bad, but if we manage it well and wisely, if we bend our mind to comply with it, if we moderate our passions about the accidents thereof, if we vigilantly embrace and enjoy the advantages thereof, may not be easily supportable, yea prove very comfortable to us; it is our fond conceits, our froward humours, our perverse behaviours, which do create the trouble, which seemeth adherent to any condition, and embittereth every state; which from any slight occasion doth create vexation, and turneth every event into disaster.

2. As

2. As there is no condition here perfectly and purely good (not deficient in some conveniences, not blended with some troubles) so there is none so thoroughly bad, that it hath not somewhat convenient and comfortable therein; seldom or never all good things do forsake a man at once, or all mischiefs together assail him; somewhat usually abideth, which well improved, or wisely enjoyed may satisfie a man, yea render his estate comparable to theirs, who to vulgar eyes appear to be in the best condition: there is in every condition somewhat of good compensating for its evils, and reducing it to a balance with other more plausible states. We are, suppose again, in poverty (that instance I propound usually, as the most ordinary ground of discontent) but have we therewith good health? then most rich men may envy us, and reasonably we should not exchange our state with many crazy Princes: have

—usque adeo nulla est sincera voluntas
Soliciteque aliquid letis intervenit— Ovid.

Assuescendum conditioni sua; Et quam minimum de illa querendum, Et quicquid habet circa se commodi apprehendendum est: nihil tam acerbum est, ex quo non aequus animus solatium inveniat. Sen. de Tranq. an. cap. 10.

we therewith our liberty? that is an inestimable good, which often times the greatest men have wanted, and would have purchased with heaps of gold: have we therein a quiet mind, and a free use of our time? it is that, which wisest men have prized above any wealth, and which the chief men of the world would be glad to taste of; have we a clear reputation? we have then the best good that any wealth can yield, we have more than many can obtain in the most splendid fortune: have we any friends sticking to us? that is more than the richest persons can assure themselves of, to whom it is near impossible to distinguish the friends of their person from the flatterers of their fortune; it is a privilege and solace, which Princes are hardly capable to arrive at: have we a bare competency, sufficient to maintain our life? we thereby keep our appetites in better compass, and our faculties in greater vigour; we thence better relish all things; we in consequence thereof avoid the burthens, the diseases, the vices of sloth and luxury: have we farther (as if
we

Prov. 27. 7.

we are not very bad, we shall in this case assuredly have, humanity disposing all men thereto) the compassion of men; is not this somewhat better, than that envy, that ill-will, that obloquy, which usually do attend wealth and prosperity? why then, if our poor state hath so manifold conveniences, do we so much distaste it? why do we so dwell and pore on the small inconveniences we feel under it, overlooking or slighting the benefits we may enjoy thereby? This indeed ordinarily is our folly and infirmity, that the want of any little thing, which we fantasie or affect, doth hinder us from satisfaction in all other things; *One dead fly* causeth all our *ointment to stink*; the possession of a Kingdom will not keep us from being *heavy and displeased* (as *Ahab* was) if we cannot acquire a small vineyard near us; on that one thing our head runs continually, our heart is wholly set, we can think on, we can taste nothing else; the want of that notwithstanding all our affluence doth pinch us, our dainties thence do prove insipid, our splendours appear dimme,

Eccles. 10. 1.

1 King. 21. 4.

every thing but that is a toy unto us: So capriciously, and unaccountably prone are we to discontent.

3. Is our condition (let me ask again) so extremely bad, that it cannot be much worse? Are we sunk to the bottom of all calamity? No surely; God's Providence will not suffer, the state of things here can never admit that to be: here are succours always ready against extremities; our own wit and industry, the help of relations or friends, the natural pity and charity of our neighbours will preserve us from them; especially persons in any measure innocent can never come near them; there will therefore never fail some good matter of content in what remains; a few good things, well improved, may greatly solace us; but however, let us imagine our case to be the worst that can be; that a confluence of all temporal mischiefs and wants hath arrived, that we are utterly bereaved of all the comforts this world afforded; that we are stripped of all our wealth, quite sunk in our reputation, deserted of every friend, deprived of our health
and

and our liberty; that all the losses, all the disgraces, all the pains which poor *Job* sustained, or far more and greater than those have together seized on us; yet we cannot have sufficient reason to be discontent; for that nevertheless we have goods left to us in our hands, or within our reach, far surpassing all those goods we have lost; much outweighing the evils we do undergoe: when the world hath done its worst, we remain Masters of things incomparably better than it, and all it containeth; the possession whereof may, and (if we be wise) will abundantly satisfy us. We are Men still, and have our reason left behind, which alone, in worth, exceedeth all the treasures of the world; in well using which, and thereby ordering all things for the best, we become more worthy, and more happy than the most fortunate fool on earth; we may therein find more true satisfaction, than any wealth, or any glory here can minister: we may have a good conscience left, (the sense of having lived well heretofore, or at least a serious resolution to live well here,

*Job, who is
vovvay aurov
(tu diacthu)
Cila d' hlu
d' mous na-
tun Exubim-
ros si av-
tu, Sec. Chryf.
ad Olymp. 2.*

Prov. 15. 15. hereafter) and that is a *continual feast*, yielding a far more solid and savoury pleasure, than the most ample revenue can afford: we may have hope in God (the authour and donour of all good things) and thereby far greater assurance of our convenient subsistence and welfare, than all present possessions can bestow; we have reserved a free access to the throne of Grace, and thereby a sure means (grounded on God's infallible word and promise) of obtaining whatever is good for us; we have a firm right to innumerable spiritual blessings, and privileges, each of them justly valuable beyond whole worlds of pelfe; we can, in a word (we can if we please) enjoy God's favour, which immensely transcendeth all other enjoyments, which vastly more than countervaileth the absence of all other things; of this, by applying our selves to the love and service of God, we are infallibly capable; of this no wordly force or fortune can despoile us; we having this, our condition cannot be poor, contemptible, or pitifull; 'tis indeed thereby most rich, glorious and happy:
For

Serm. III. Of Contentment.

91

For how can he be poor that hath the Lord of all things always ready to supply him; who hath God (as the Psalmist is wont to speak) to be his portion for ever? How can he be despicable, that hath the honour to have the Sovereign Majesty of the world for his especial friend? How can he be miserable who enjoyeth the fountain of all happiness, who hath the light of God's countenance to cheer him, who hath the consolations of God's holy Spirit to refresh and revive him? What can he want, who, beside his present interest in all the needfull effects of God's bountifull love, is an heir of heaven and everlasting bliss? Seeing therefore it is in our power to be religious, seeing we may, if we will (God's grace concurring, which preventeth us to seek, which never is withheld from those who seek it) be good Christians; seeing nothing can hinder us from fearing God, or can separate us from his love, neither can any thing render our condition bad or unhappy, really distressed or needy: O fear the Lord (saith the Psalmist) for there

Psalm 73

16. 5. 119.

57. 147. 57

Rom. 8. 39.

Psalm 34. 9.

25

Παύλος ἐν-
τὴν ἑρώ-
LXX.

Ecclef. 8. 5.

Ezr. 8. 22.

1 Pet. 3. 13.

Ὁ κακός-
ου.

Rom. 8. 28.

1 Tim. 6. 6.

is no want to them that fear him: The young Lions (or the rich, as the LXX. render it) do lack and suffer hunger; but they that seek the Lord shall not want any good thing; and, Whoso keepeth the commandment, shall feel no evil thing, saith the Wise-man; and, The hand of our God is upon all them that seek him, saith the Prophet; and, Who is he that shall harm you; (or doe ill to you, or make you worse) if ye be followers of that which is good? saith St. Peter; and We know (saith St. Paul) that to them who love God all things cooperate; Tim. 6. 6. for good; and Godliness (saith he again) with contentedness is great gain; that is, supposing we have the goods which piety ministreth, although we have nothing more, we are, if we can be content, very well to pass; it is abundantly sufficient for us.

Why then, I pray, are we discontent? what we doe we groan or grieve for: What is it that we do want? Is it the use of reason, is it vertue, is it God's favour? then indeed we have good cause to be displeased; for the want of those things

is indeed lamentable; but if we do want them, it is onely our selves that we should complain of; for we may have them if we will, and who can help it if we will not? Who, if we shall wilfully deprive our selves of them, will be concerned to mind our complaints? But is it onely a lump of trash, or a puff of honour, or a flash of pleasure, that we do need? Is it that we cannot so delicately glut our bellies, or so finely cloath our backs, or so thoroughly sooth our fancies, as we could wish, that we so pitifully moan? Is it being restrained in some respects from the swinge of our humour, is it that we are not so much regarded, or are slighted by some persons, is it that we are crossed in some design, that so discomposeth and discourageth us? then are we sottishly fond and childish in our conceits, and our affections: for proper it is to children, when as they want no solid or substantial goods, to wail for worthless toies and trinkets; 'tis for children, when they have not their will in petty and impertinent matters, to cry and lament; children are much affected

1 Cor. 14.
20.

ted with every word, or little shew that crosseth them; If we were (as St. Paul chargeth us to be) *perfect men*, if we had manly judgments, and manly affections toward things, we should not so regard or value any of these temporal and transitory things, either good or evil, as by the want of one sort, or by the presence of the other, to be much disturbed; we should, with St. Paul, stile any present evil *τὸ ἐλαφὲν τῆς θλίψεως*, a *lightness*

2 Cor. 4. 17.
Rom. 8. 18.

of *affliction*: we should with him reckon, that the sufferings of this present time are not worthy to be compared with the glories which shall be revealed to us; we should with Saint

1 Pet. 1. 6.

Peter greatly rejoice, though for a season we are in heaviness, through manifold trials, or afflictions: We should esteem any condition here very tolerable, yea very good.

4. In truth (if we will not mince the matter, and can bear a truth sounding like a Paradox) usually our condition is then better, when it seemeth worse; then we have most cause to be glad, when we are aptest to grieve; then we should be thankfull, when

when we do complain; that it appeareth otherwise to us, it is because in our taxations of things we do ordinarily judge (or rather not judge, but fantasie, not hearing or regarding any dictate of reason) like beasts; prizing things merely according to present sense, or shew, not examining their intrinsick natures, or looking forward into their proper fruits and consequences.

Adversity (or a state, wherein we are not furnished with all accommodations gratefull to sense or fancy; or wherein somewhat doth cleave to us offensive to those inferior powers of soul) is the thing which we chiefly loath and abominate; whereas, in true judgment, nothing commonly is more necessary, more wholesome, more useful and beneficial to us; nothing is more needfull, or conducible to the health of our soul, and to our real happiness, than it: It is the school of wisdom, wherein our minds are

*———— Multique in rebus
acerbis,
Acritus advertunt animos
ad religionem. Lucret. 3.
p. 64.*

*Καὶ δὲ σὺν τῷ χρόνῳ περιστά,
καὶ τῶν παθῶν ἐκαστῶν
κῆρυξ ἢ θάλασσα, καὶ οὐδὲ
κατακλιθεὶς ἀλλοθεν ἀνι-
στῆται οὐδ' ἀνδραγαθῶν
μεγαλῶν τῶν ἐν ἡ-
συχίᾳ, καὶ πολλὰ εἰσάγει
τῶν ἀλλοτρίων, &c. Chrys.
in 2 Cor. Orat. 26.*

are disciplin'd and improved in the knowledge of the best things, whence it is termed παιδεία, that is, instruc-

tive chastisement; * so David found it; *It is said he, good for me that I have been afflicted, that I might learn thy statutes*; and, our Lord himself, ἔμαθον ἀπὸ ὧν ἔπαθον, *He learned obedience from what he suffered*. It is the Academy wherein vertue is acquired and exercised; so God meant it to his people; *The Lord thy God (saith Moses) led thee this forty*

years in the wilderness, that he might humble thee, and prove thee. So the Wise-man saith, that by the sadness of the countenance the heart is made better; and, that stripes do cleanse the inward of the belly. And, *It yieldeth (saith the Apostle) the peaceable fruit of righteousness to them that are exercised thereby*.

It is the furnace of the soul, wherein it is tried, cleansed and refined from the dross of vain conceits, of perverse humours,

* Psal. 119. 71.
1 Cor. 11. 32.

Κενθήσονται καὶ οὐκ ἐνδύσονται
καὶ οὐκ ἐνδύσονται.

Heb. 5. 8.

Miraris tu, si Deus, ille bonorum amantissimus qui illos quàm optimos esse atque excellentissimos vult, fortunam illis cum qua exerceantur assignat?
Sen. de Prov. 2.
Deut. 8. 2.

Ecclef. 7. 3.

Prov. 20. 30.

Heb. 12. 11.

Jam. 1. 3.

Rom. 5. 3.

humours, of vitious distempers: When (saith Job) he hath tried me, I shall come forth as gold: and, Gold (saith the Wiseman) is tried in the fire, and acceptable men in the furnace of ^{*}adversity.

Job 23. 10. (Psal. 66. 10.)
Eccles. 2. 5.
Sap. 3. 5.
(Isa. 1. 25. 48. 10.)
Mal. 3. 23. Dan. 11. 35.
^{*}Hence ~~travailing~~ (trial) is the usual word signifying it. 1 Pet. 1. 6. &c.

It is the method whereby God reclaimeth sturdy sinners to goodness, engageth them to seek and serve himself; so of the Israelites the Prophet saith, Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them; so Manasses, when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his Fathers; so Nebuchadnezzar, after being driven from his Kingdom, his understanding returned unto him, and he blessed the most high, and praised and honoured him that liveth for ever. So David himself, Before, said he, I was afflicted I went astray, but now have I kept thy word.

Isa. 26. 16. 29. 19.
Hos. 5. 13.
Psal. 78. 34. 107. 4. &c.
84. 16.

2 Chron. 23. 12.

Dan. 3. 34.

Psal. 119. 67.

H

It

and forces of his reason) who hath not met with some rubs and crosses to try himself and them with: the greater part of things he must little understand, who hath not experienced the worst part: he cannot skill to wield and govern his passions, who never had them stirred up, and tossed about by cross accidents: he can be no good Pilot in matters of humane life, who hath not for some time sailed in a rough Sea, in foul weather, among sands and shelves: he could have no good opportunity of employing thoroughly, or improving his wit, his courage, his industry, who hath had no straits to extricate himself from, no difficulties to surmount, no hardships to sustain: The virtues of humility, of patience, of contentedness necessarily must be unknown to him, to whom no disgraces, no wants, no sore pains have arrived, by well enduring which, those virtues are learnt, and planted in the soul: Scarce can he become very charitable, or compassionate to others, who never

*Quia laes, inque bonis
cessat non cognita rebus,
Apparet virtus, arguere
malis.*

Ovid. Trist. 4. 3.

Non ignara mali miseris succurrere disco. *Æn.*
2.

Heb. 2. 17,
18. 4. 15,
16.

1 Sam. 25.
6. 3.

*Non molestia in hujus
vita fragilitate crebres-
cunt, eternam requiem nos
desiderare compellunt. Man-
dus quippe iste periculosior
est blandus, quam melle-
stus, et magis cavendus
quam se illiciti diligi. quam
clem admonet, cogitque con-
temni.* *Aug. Ep. 144.*

himself hath felt the smart
of affliction, or inconve-
niencies of any distress;
for even, as the *Apostle*

teacheth us, our Saviour himself was
obliged to suffer tribulation, that he
thence might become mercifull, and
disposed to succour the afflicted. (No
wonder, if he that liveth in continual
prosperity, be a *Nabal*, churlish and dis-
courteous, insensible of other mens
grievances :) And how can he express
much piety or love to God, who is

not (in submission to
God's will, and for his
sake) put to suffer any
thing grievous, or want a-
ny thing desirable? When
can he employ any great
faith or hope in God, who
never hath any visible
need of succour, or relief

from him, who hath other present
aids to confide in? How can he pure-
ly delight in God, and place his sole
felicity in him? How can he tho-
roughly relish spiritual things, whose
affections are taken up by an afflu-
ence of other goods, whose appetites
are

are glutted with enjoyment of other delights? What but deprivation of these things can lay open the vanity, the deceitfulness and slipperiness of them? What but crosses and disappointments here can withdraw our minds from a fond admiration, and eager affection toward this world? What but the want of these joys and satisfactions, can drive us to seek our felicity elsewhere? when *the deceit* of riches possesseth us, How can we judge right of things? when cares about them distract us, How can we think about any thing that is good? when their snares entangle us, and their clogs encumber us, How can we be free and expedite in doing good? when abundance satneth our hearts, and ease softneth our spirits, and success puffeth up our minds; when pride, sensuality, stupidity and sloth (the almost inseparable adherents to large and prosperous estates) do continually in-

Ardua nam res est opibus non tradere mores.
Mart.

Munera ista fortuna putatis? insidia sunt. Sen.
Ep. 8.
Viscata beneficia. Ib.

Matt. 13. 22.

1 Tim. 6. 9.
Luc. 10. 41.

Deut. 32. 15.
Prov. 1. 32. 30. 9.
Hos. 13. 6.
Psal. 30. 6. Jer. 22.

21.
Amos 6. 1, &c.

sinuate themselves into us, What wisdom, what vertue are we like to have?

Gratulari et gaudere nos debet dignatione diuine castigationis — O seruum illum beatum cuius emendationi Dominus instat; cui dignatur irasci, quem admodumendi dissimulatione non decipit. Terrell. de Pat. 11.

Ὁ ἀμαρτυρῶν καὶ μὴ
κολάζηται, πάντων ἐστὶν
ἀδελφότης, &c. Chrys.
ἀνδρ. 5.

Seeing then aduersity is so wholesome and usefull, the remedy of so great mischiefs, the cause of so great benefits to us; Why should we be displeased therewith? to be displeased with it, is to be displeased with that which is most needfull, or most convenient for us, to be displeased

with the health and welfare of our souls; that we are rescued from errours and vices, with all their black train of miseries and mischiefs; to be displeased that we are not detained under the reign of folly and wickedness, that we are not inevitably made fools and beasts. To be disgusted

with Providence for affliction or poverty, is no other than as if we should be angry with our Physician for administering a purge, or for prescribing abstinence to us; as if we should fret at our Chirurgeon for searching

Ἡ νοσήτων ἰατροίαι,
ὃ ἐγχειρῶνται χημασίαι.
Simpl.

Κρίτων ἰουσιεῖαι ἀ-
χαλῶντι νότον φιλόσο-
φου. Naz. Ep. 66.

ing our wounds, or applying needfull
corrosives; as if we should complain
of the hand which draweth us from
a precipice, or pulleth us out of the

fire. *Many benefits* (saith
Seneca) *have a sad and* *Beneficia multa tristem*
rough countenance, as to *Et asperam frontem habent,*
burn and cut in order to *quodadmodum urere, & se-*
healing: Such a benefit of *cari, ut sanes. Sen. de*
Benef. 5. 20.
God is adversity to us;
and as such with a gladsome and
thankfull mind should we receive it.

If with a diligent obser-
vation we consult experi-
ence, we shall find, that
as many have great cause
to bewail, that they have been rich,
that they have been blinded and cor-
rupted with prosperity, that they
have received their consolation here;
so many have great reason to be glad,
that they have been poor,
that they have been disap-
pointed; that they have
tasted the bitter cup; it
having instructed and cor-
rected them; it having
rendred them sober and
considerate; industrious

*Horrorem operis fructus
excusat. Tert. Scorp. 5.*

Luc. 6. 24.
Jam. 5. 1.
Am. 6. 1, &c.

Let our condition be
what it will, we are the
same. It doth not change
us in our intrinsick worth,
or state. It is but a gar-
ment about us, or as wea-
ther.

*Ego utrum,
Nave ferar magnâ an
parvâ, ferar unus & idem.*
Hor. Epist. 2. 2.

and frugal, mindfull of God, and devout toward him: And what we may rejoice in, when past, Why should we not bear contentedly when present? Why should not the expectation of such good fruits satisfie us?

Why should not such a condition, being so plainly better in it self, seem also better unto us? we cannot, if we are reasonable, but approve it in our judgment; Why then are we not fully reconciled unto it in our affection?

The Fourth Sermon.

PHIL. IV. 11.

*I have learned in whatsoever state,
&c.*

5. **B**UT farther; Let our state be, as to quality, what it will, good or bad, joyfull or unpleasant, we may yet consider, that it cannot be desperate, it may not be lasting; for there is not any necessary connexion between the present and the future; wherefore, as the present being momentary and transient, can little trouble us, so the future being unknown, and uncertain, should not dismay us. As no man reasonably can be elevated with confidence

Prov. 29. 1. dence in a good state, presuming on its duration, (*Boast not thy self of to morrow, for thou knowest not what a day may bring forth;*) so no man

Multa intervenient quibus vicinum periculum vel prope admodum aut substat aut desinat, aut in alienum caput transeat. Sen.

should be dejected for a bad one, in suspicion that it will abide long; seeing neither (considering the frequent vicissitudes that occur, and the flux nature

of all things here) is each of them, in it self, stable; and the continuance of each absolutely dependeth on God's arbitrary disposal: and as God often doth overturn prosperity, to humane judgment most firmly grounded, so he most easily can redress the to appearance most fortorn adversity; and he, being e-

Psal. 72. 12. 107. 9. 10.

4. 106. 9.

Job 12. 21. Psal. 107.

40.

Isa. 25. 5. Job 5. 11.

Isa. 2. 11. Psal. 12. 27.

Psal. 113. 7. 107. 41.

especially the helper of the helpless, doth frequently perform it: As he poureth contempt upon Princes, and weakeneth the strength of the mighty; so he raiseth the poor out of the dust, and lifteth the needy out of the dung-hill: He casteth down the mighty from their seat, and exalteth

eth the humble and meek; He sendeth the rich empty away, and filleth the hungry with good things. He maketh sore, and bindeth up, he woundeth, and his hands make whole. Job 5. 18. 1 Sam. 2.7.

Considering therefore the reason of things, and the nature of God, if our state be at present bad or sorrowfull, we have more reason to hope for its amendment, than to fear its continuance. If indeed things went on in a fatal track, merely according to a blind and heedless chance, or a stiff and unalterable necessity; if there were no remedy from God's Providence, or support by his grace to be expected (although even then there would be no reason to grieve, or complain (grief would be unreasonable because unprofitable, complaint would be vain, because fortune and fate are deaf) yet our infirmity might somewhat excuse that idle proceeding; but since *not a Sparrow falleth to the ground, nor a hair of our head perisheth; nothing at all passeth*

Τὸς καὶ οὐκ ἔχουσιν ἐν σὺν-
θεσιν λογισμῶν καὶ κινήσεων
ἐν τῇ ψυχῇ ἀσθενείαν
ἀδύνατον, ἐν τῇ γὰρ τῶν
ἐνδεδειγμένων ἢ βίβλων, &c.
Theod. Ep. 14.

*Sperat adversis, metuit
secundis,
Alteram sortem bene pra-
paratum peccus.* Hor. Carm.
2. 10.

Matt. 10. 29,
30.
Luc. 21. 18.

other.

otherwise, than by the voluntary disposition of a most wise and gracious God; since he doth always strictly view, and is very sensible of our griefs; yea doth in a manner sympathize with them (according to those pa-

Hos. 11. 8. Jer. 31. 20.
Isa. 63. 9, 15.

Luc. 12. 29, 31. Heb.
13. 5. Matt. 6. 33. Phil.
4. 6. 1 Pet. 5. 7. Psal.
55. 23. 37. 5.

thetical expressions in the Prophets; *His bowels sound; and are troubled, his heart is turned within him; In all their afflictions he was afflicted.*) Since he farther hath by promise obliged himself to care for

us, to support, and succour us; we have all reason to hope, yea firmly to believe (if at least we can find in our hearts to hope, and to believe) that we shall, as soon as it is good and expedient for us, find relief and ease; we shall have that *languey* *Coheizer*, that *seasonable succour*, of which the *Apostle to the Hebrews* speaketh.

Heb. 4. 6.

Hope lieth at the bottom of the worst condition that can be; *The poor* (saith *Job's friend*) *bath hope*; and the rich can have no more; the future being equally close to both; the

Job 5. 16.

the one can have no greater assurance to keep what he hath, than the other hath to get what he needeth; yea clearly the poor hath the advantage in the case; for God hath more declared, that he will relieve the poor man's want, than that he will preserve the rich man's store: If then we have in every condition a hope present to us, Why do we *grieve as those* 1 Thes. 4. 13. *who have no hope?* having ever ready Heb. 6. 19. the best anchor that can be to rest upon (for in this rolling sea of humane affairs, there is no firmer anchor than hope) Why do we let our minds be tossed with discontentfull solitudes and fears? Why do we not rather (as the *Apostle* injoineth) *rejoice in hope,* Rom. 12. 12. than grieve out of despair? Why do we not as the *Prophet* adviseth, *hope and wait quietly for the salvation of* Lam. 3. 25. *the Lord?* the effect of so reposing our selves for the future on God's Providence would be perfect content, and peace, according to that of the *Prophet*, *Thou wilt keep him in perfect* Isa. 26. 3. *peace, whose mind is stayed in thee, because he trusteth in thee;* And that of the *Wise-man*, *A patient man will bear for* Ecclus. 1. 23. *a time,*

a time, and afterwards joy shall spring up unto him.

The truth is, and it seemeth very observable, in order to our purpose, that most discontent ariseth not from the sense of incumbent evil, but from suspicion, or fear of somewhat to come; Although God at present dispenseth a competency of food and rayment, although we are in a tolerable condition, and feel no extremity of want or pain, yet not desiring the way of a future provision for us, answerable to our desires, we do trouble our selves; which demeanour im-

plieth great ignorance, and infidelity; We think God obliged in kindness, not onely to bestow upon us what is needfull in its season, but to furnish us with stores, and allow us secu-

rities; we must have somewhat in hand, or we cannot trust him for the future; this is that which our Saviour cautioneth against, as the root of discontent and sign of diffidence;

Matt. 6. 34. Take no thought for the morrow, for the morrow shall take thought for the things

Πολλὴς μετὰ τούτων ἐ-
στὶν ἰσχυρὰ ἡ ἐλπίς ἀντι-
σμεῖναι, ἢ μὴδὲ ἵλας συμ-
βουλεύειν τὴν αἰσχροτάτην ἡ-
δὴ καρτίαν, ἢ ἀβηρίαν.
Chrys. ad Stagyr. 2.

*things of it self, sufficient to the day
is the evil thereof.* An

advice no less pious, than manifestly full of reason and wisdom; For what a palpable folly is it to anticipate that evil which we would avoid; then, when we earnestly desire to put off sorrow, to pull it toward us; to feel that mischief, which possibly shall never be; to give it a being in our fancy, which it may never have in nature? Could we follow this advice, never representing evils before they come, never prejudging about future events against God's Providence, and our own quiet; constantly depending on the Divine care for us; not taking false alarms, and trembling at things, which shall never come near us; not being disturbed with panick fears, no discontent could ever seize upon us; for the present is ever supportable; our mind

*Calentofus est animus
futuri anxius, & ante mi-
seriam miser. Sen. Ep.
18.*

*Ne sis miser ante tempus;
cum illa qua velut immi-
nentia exspectasti, fortasse
nunquam ventura sint, cer-
te nondum venerint, &c.
Sen. Ep. 13.*

*Quod juvat dolori suo
occurrere? suis cito dole-
bis cum veneris. Ibid.*

*Quoties incerta erunt ma-
ria, tibi fove. Ib.*

cannot

cannot be overwhelmed by the pangs of a transitory moment.

If we need farther encouragement for application of this remedy, we have manifold experiments to assure

its vertue: as there are innumerable Promises, that none who hope in God shall be disappointed, so there are many illustrious examples of those, whom God hath in remarkable manner, and wonderfull measure relieved from

wants and distresses, raising them out of deepest poverty, contempt and worldly wretchedness, into most eminent degrees of wealth and prosperity:

Look (saith the Hebrew Sage) into the ancient generations, and see; Who hath trusted in the Lord, and hath been ashamed? Or who hath abided in his fear, and hath been forsaken? Or who hath invoked him, and he did over-look (or despise him?) If we look into those generations, we may there find Joseph out of slavery, and out of prison, advanced to be the chief Governour of a most flourishing

Lam. 3. 23.

Isa. 30. 18. 49. 31. 49.

23.

Psal. 25. 3. 37. 9. 9.

10.

2 Chron. 28. 9. Ezra

8. 22.

Amos 5. 4. 2 Chron.

15. 2.

Ecclus. 2. 10.

ing Kingdom: *Moses* from an exile, and a vagrant, made the Redeemer and Commander of a populous Nation: *Job* out of extreme poverty and disgrace, restored to be in wealth and honour twice greater than the greatest men of the East: *Daniel* out of captivity, and persecution, become President of the greatest Monarchy on earth *David* raised out of great meanness to highest dignity, restored out of extreme straits into a most prosperous state; according to those words of admiration and acknowledgment; *O what great troubles and adversities hast thou shewed me; and yet didst thou turn and refresh me, yea and broughtest me from the deep of the earth again: Thou hast brought me to great honour, and comforted me on every side.* Thus hath God eminently done with divers, thus we may be assured that he will doe competently with us, if with the like faith and patience, we do, as they did, rely and wait upon him.

6. But farther, imagine or suppose, that our condition (so irksome to us at present) will certainly hold on to
 I the

the utmost; yet consider also, that it soon will cease, and change of it self: since we are mortal, our evils cannot be perpetual, we cannot long be infected with them.

As it may debase, and embitter all the prosperity in the world, to consider, that it is very fading and short-lived, that its splendour is but a blaze, its pleasure but a flash, its joy

but as the *crackling of thorns*; so it should abate, and sweeten any adversity, to remember, that it is passing away, and suddenly will be gone. Put,

I say, the worst case that can be, that it were certainly determined, and we did as certainly know it, that those things which cause our displeasure, should continue through our whole life; yet since our life it self will soon be spun out, and with it all our worldly evils will vanish, Why are we troubled? What is said of our selves must in consequence be truly applied to

Eccl. 7. 6.

(Psalm 29. 12. I had fainted, if I had not believed to see the goodness of the Lord in the land of the living.)

1 Chron. 29.

Psalm 78. 39.

Jam. 4. 14.

They flee like a shadow, and continue not; they are winds passing and coming not again; they are vapours appearing

peering for a little time, and then va-
 nishing away; they wither like grass, Psal. 90. 5.
 and fade away as a leaf; they may Ila. 64. 6. 40.
 die before us, they cannot out-live us:
 our life is but a hand breadth; And Psal. 39. 5.
 can then our evils have any vast
 bulk? Our age is as no-
 thing, And can any crof- Omnia brevia tolerabilia
 ses therein be then any esse debent, etiamsi mag-
 great matter? How can na. Cl. lat.
 any thing so very short be very into-
 lerable? It is but *ἐν ὧν ἔστι ζωὴ*
σύντος, being (as St. Peter speaketh)
 a little while yet aggrieved; it is but 1 Pet. 1. 6.
μικροῦ χρόνου ὄντος, a small quantity what-
 ever it be of time, as the Apostle
 to the Hebrews saith, that we need Heb. 10. 26.
 patience; it is but *τὸ παροῦν* 27.
ἡμετέρας ἀλγέων, an affliction for a
 present moment; and therefore, as
 St. Paul intimateth, light and inconsi-
 derable that we are to undergo. We
 have but a very narrow strait of
 time to pass over, but we shall land
 on the firm, and vast continent of
 eternity; when we shall be freed from
 all the troublesome agitations, from
 all the perillous storms, from all the
 nauseous qualms of this navigation;

death (which may be very near,
 which cannot be far off) is a sure
 haven from all the tempests of life, a
 safe refuge from all the persecutions of
 the world, an infallible medicine for
 all the diseases of our mind, and of our
 state: it will enlarge us from all re-
 straints, it will discharge all our debts;
 it will ease us from all our toils, it will
 stifle all our cares, it will veil all our
 disgraces; it will still all our com-
 plaints; and busy all our disquiets;
 it will wipe all tears from our eyes,
 and banish all sorrow from our hearts:
 it will perfectly level all
 conditions; setting the high
 and low, the rich and poor,
 the wise and ignorant
 all together upon even
 ground; smothering all the pomp
 and glories, swallowing all the wealth
 and treasures of the world:
 It is therefore but holding out a
 while, and all our molesta-
 tions, of its own accord,
 will expire: time certain-
 ly will cure us; but it is
 better that we should owe
 that benefit to reason, and let it pre-
 sently

Κεῖνται—
 Ο μὲντοι τῷ χρόνῳ κα-
 εἴσεται, οὗτο καὶ τῷ
 λόγῳ. Plut. ad Apoll.

fently comfort us: It is better, by rational consideration, to work content in our selves, using the brevity and frailty of our life as an argument to sustain us in our adversity, than onely to find the end thereof as a natural and necessary means of evasion from it.

Serious reflexions upon our mortality, is indeed, upon many accompts, a powerfull antidote against discontent; being apt to extirpate the most radical causes thereof.

Is it because we much admire these worldly things, that we so much grieve for the want of them? this will quell that admiration; For how can we admire them, if we consider, how in regard to us they are so very transitory, and evanid? How can we deem them much worth the having, when we can, for so little time, enjoy them, must so very soon quite part from them?

How can we dote on the world, seeing *The world* (as St. John saith) *passeth away, and the desire thereof?*

How can we value any worldly glory, since *All the glory of men is* (as

1 Joh. 2. 27.
1 Cor. 7. 31.
Eccl. 1. 3.
1 Pet. 2. 24.

St. Peter telleth us) as the flower of the grass; since, as the Psalmist saith) Man in honour abideth not, but is like the beasts that perish?

Psal. 49. 12.
82. 6.

Prov. 27. 24.
11. 4.

How can we set our heart on riches, considering that Riches are not for ever, nor can (as the Wise-man saith) deliver from death; that, as Saint

Jam. 1. 11.

James admonisheth, The rich man fadeth in his ways; that it may be said to any rich man, as it was to him in the Gospel; Thou fool, this night thy

Heb. 11. 25.

life shall be required of thee, and what thou hast prepared to whom shall it fall? How can we fantasie pleasure, seeing it is but *μεροληψιας ἀνδραυσις*, a very temporary fruition; seeing how-ever we do eat, or drink, or play, it followeth, the morrow we shall die?

2 Cor. 13.
32.

How can we even admire any secular wisdom, or knowledge, seeing that it is (as the Psalmist telleth us) true of every man, that ——— his

Psal. 46. 4.

breath goeth forth, he returneth to his earth, in that very day his thoughts perish; particularly it is seen that wise-men die, no otherwise than as the foo-

Psal. 45. 10.

lish, and brutish person perisheth; that, as Salomon with regret observed, There

Eccles. 9. 10.
7. 14.

*is no work, nor device, nor knowledge,
nor wisdom in the grave whither we
are going.*

Do we admire the condition of those, who, upon the stage, do appear in the state of Kings, do act the part of wealthy men, do talk gravely and wisely like Judges or Philosophers for an hour or two? If we do not admire those shadows and mockeries of state, Why do we admire any appearances upon this theatre of the world, which are scarce a whit less deceitfull, or more durable than they?

Is it an envious or disdainfull regret at the advantages of others before us (of others perhaps that are unworthy and unfit, or that are, as we conceit, no more worthy and capable than our selves) that gnaweth our heart? is it, that such persons are more wealthy, more honourable, in greater favour or repute, than we, that vexeth us? the consideration how little time those slender preeminences will last, may (if better remedies want due efficacy) serve toward rooting out that disease; the *Psalmist* doth

Pfal. 37. 1, 2. *several times prescribe it; Fret not thy self (saith he) against evil doers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass, and wither*

Pfal. 49. 17. *as the green herb; and, again, Be not afraid when one is made rich, and when the glory of his house is increased; for when he dieth he shall carry nothing away, his glory shall not descend after him; and he being fallen into this scurvy distemper, did follow his own*

Pfal. 73. 3, 17. *prescription, I was, saith he, envious at the foolish, when I saw the prosperity of the wicked—untill I went into the sanctuary of God, then understood I their end; surely thou didst set them in slippery places—How are they brought into desolation as in a moment? So likewise doth Solomon prescribe:*

Prov. 23. 17, 18. *Let not (saith he) thine heart envy sinners; Why not? because surely there is an end, and thine expectation shall not be cut off; there will be a close of his undeserved prosperity, and a good success to thy well-grounded hope. So whatever doth breed discontent, the reflexion upon our mortal and frail state will be apt to remove it.*

It

It was that which comforted *Job*, and fortified his patience under so grievous pressures; *All the days of my appointed time* (said he) *I will wait till my change come*: He would not be weary while he lived of his afflictions, because the days of man are few, and full of trouble: If they are full of trouble, and that be a sadning consideration; yet they are few, and that maketh amends, that is comfortable.

7. I add, that it is somewhat consolatory to consider, that the worse our condition is here, the better we may hope our future state will be; the more trouble and sorrow we endure, the less of worldly satisfaction we enjoy here, the less punishment we have to fear, the more comfort we may hope to find hereafter; for as it is a wofull thing to have received our portion, to have enjoyed our consolation in this life, so 'tis a happy thing to have undergone our pain here. A Purgatory under-ground is probably a fable; but a purgatory upon earth hath good foundations; God is wont so to order it, that all men, that especially good men, shall undergo it: for,

What

Heb. 12. 7. *What Son is there whom the Father doth not chasten? All that will live godly in Christ Jesus, must suffer persecution.*

8. A like consolation it is to consider, that wealth and prosperity are great talents, for the improvement of which we must render a strict account, so that *to whom much is given, from him much shall be required*; so that they are, in effect, a burthen; from which poverty includes an exemption; for the less we have, the less we have to doe, the less we are responsible for; our burthen is smaller, our account will be more easie.

9. I shall in reference to our condition, and the nature of those things which cause our discontent, but propose one consideration more, or ask

one question: What is it that we do want, or wait for? Is it any good we want, which by our care and industry we can procure? Is it any evil that afflicteth us, which by the like means we can evade? if it be so, Why then do we not vigorously apply our selves to

Τὸν μὴ δυνάμενον ἐπι-
 δεῖν ἀνδραγαθίας, ὁ καλ-
 ῶν, ἔχει, διὰ τὴν χεῖρος οὐ
 μένεν οὐδὲ, τοῖς ἰσχυρα-
 σιν τοῖς ἑαυτοῦ. Epist. 3.
 24

to the business? Why do we not, instead of idle vexation, and ineffectual complaints, use the means offered for our relief? Do we like and love trouble? let us then be content to bear it; let us hug it, and keep it close; if not, let us employ the forces afforded us by nature, and by occasion, to repell and remove it.

But if we grieve and moan, because we cannot obtain some good above our reach, or not decline some unavoidable evil, what doe we thereby but palpably express our folly, and wilfully heighten our woe; adding voluntary displeasure to the heap of necessary want or pain; impressing more deeply on our selves the sense of them? in such a case patience is instead of a remedy, which, though it do not thoroughly cure the malady, yet it somewhat allevieth it, preventing many bad symptoms, and asswaging the paroxysms thereof. What booteth it

—*Πόθεν ὁπὸν μὴ
ἀγανάκτην,
Ἐὰν δὲ πρὸς τὴν κατὰ
τὴν φύσιν. Αὐτ. Καρμ.*

—*Levius sit patientia
Quicquid corrigere est nefas,
Hor.*

*Animus æquus optimum
est ærumæ condimentum.
Plant. Rud.*

Ἐπὶ ζῆ-
μιᾳ χρημά-
των, καὶ θανά-
του, καὶ ἀρρω-
στίας καὶ τοῖς
λοιποῖς τοῖς
συμπέπτοις
ἡμῖν δε-
νοῖς ἀλγύ-
ναις καὶ ἀδυναμί-
ταις ὅτι μόνον ἡμεῖς ἀπὸ ταύτης καρπόμεθα παραιν-
θῶν, ἀλλὰ καὶ ἐπιτίνομεν τὰ θανά. Chrys. Ἀνδρ. 3.

Οἱ δὲ τῷ πάθει δαλωθέντες ἔσθιν ᾧ καρπάζουσιν ὀλιγορέ-
μενοι, ἀνιστῶντες δὲ βιάσονται, καὶ παρεξυγῶσι τῷ ὄλῳ καὶ ἡγεμόνα.
Theod. Ep. 15.

But farther, to allay our discon-
tents, let us consider the world, and
general state of men here.

I. Look *first* upon the world, as it
is commonly managed, and ordered
by men : thou perhaps art displeased,
that thou dost not prosper and thrive
therein, that thou dost not share in
the goods of it ; that its accommoda-
tions and preferments are all snapt
from thee ; that thy pretences are not
satisfied, and thy designs fail ; this
thou dost take to be somewhat hard,
and unequal ; and therefore art grie-
ved. But if thou art wise, thou shouldst
not wonder ; if thou art good, thou
shouldst not be vexed hereat :— for
thou

thou hast not, perhaps, any capacity for this world; thy temper and disposition are not fitted to suit with its way; thy principles and rules do clash with it; thy resolutions and designs do not well comport with prosperity here; thou canst not, or wilt not use the means needfull to compass worldly ends. Thou perhaps hast a meek, quiet, modest, sincere, steady disposition; thou canst not be pragmatical, and boisterous, eager and fierce, importunately troublesome, intolerably confident, unaccomprably versatile, and various. Thou hast certain pedantick notions about right and wrong, certain Romantick fancies about another world (unlike to this) which thou dost stiffly adhere to; and which have an influence upon thy actions. Thou hast a squeamish conscience, which cannot relish this, cannot digest that advantageous course of proceeding; a scrupulous humour, that hampereth thee, and curbeth thee from attempting many things which would serve thy purpose; thou hast a spice of silly generosity, which maketh divers profitable ways of acting
but (such

(such as forging and feigning, supplanting others by detraction and calumny, soothing and flattering people) to be below thee, and unworthy of thee; Thou thinkest thy self obliged, and art peremptorily resolved to observe strict rules of justice, of humanity, of charity, to speak as thou measurest, to doe as thou wouldst be done to, to wrong no man any-wise, to consider and tender the case of other men as thine own: Thy designs are honest and moderate, conducible to (or at least consistent with) the publick good, injurious, or hurtfull to no man; Thou carriest on thy designs by fair ways, by a modest care, and harmless diligence; nor canst be drawn to use any other, how seemingly needfull soever, which do favour of fraud, violence, any sort of wrong or baseness: Thou hast an honest pride and haughtiness of mind, which will not let thee condescend to use those sly tricks, crooked ways and shifts, which commonly are the compendious and most effectual ways of accomplishing designs here: Thou art, in fine (like *Helvidius Priscus*) in thy dealings and

and proceedings, *pervicax recti*, wilfully and *pervisibly* honest: Such an one perhaps thou art, and such is thy way; And canst thou hope to be any body, or get any thing here? Shall such a superstitious sop, such a conscientious simpleton, such a bashfull sneaksby, so phantastick a philosopher pretend to any thing here? No, thou art here *pistis in arido*, quite out of thy element; this world is not for thee to thrive in.

This world is for worldlings to possess, and enjoy: *It was* (say the *Rabbins*) *made for the presumptuous*; and although God did not altogether design it for them, yet men have almost made it so: They are best qualified to thrive in it, who can lustily bustle, and scramble; who can fiercely swagger and huff; who can sawn; who can wind and wriggle like a Serpent; who can finely cog and gloze; who can nearly shuffle and juggle; who can shrewdly over-reach and undermine others; those slippery wily artists, who can veere

Τὸ εἶναι ἀνὴρ καλῶς
πρὸς τὴν ἀρετὴν καὶ πρὸς
τὸ εἶναι ἐν τῇ ἐκκλησίᾳ πάντως
ἀποκρίσιν. Naz. Ep.
63.

Quod facillimum factu
est, primum, & callidius bo-
nus & modestus antehab.
Tac. Hist. 1.

any

any whither with any wind ; those men of impregnable confidence, who can insist upon any pretences ; who can be indefatigably and irresistibly urgent, nor will be repulsed or baffled by any means ; those who have a temper so lax and supple, that they can bend it to any compliance advantageous to them ; who have a spirit so limber, that they can stretch it any whither ; who have face enough, and conscience little enough to doe any thing ; who have no certain principles, but such as will sort with their interests ; no rules but such

Ἐφ' ἧς τῆς ἐκείνου -
 νεκροῦ αὐτοῦ πῶς π-
 νίαν, τὸ ὅτι ἔπρεον, ἔχον,
 διὰ τὴν ἀνάγκην ὅτι δικαιο-
 ῦς εἰμι. *Act. 13. 39.*

Lesbian and leaden ones, that easily may be accommodated to their purposes ; whose designs all tend to their own private advantage, without any regard to the publick, or to the good of others ; who can use any means conducive to such designs, bogling at nothing which serveth their purpose ; not caring what they say, be it true or false ; what they doe, be it right or wrong, so it seem profitable : this is called wisdom, prudence, dexterity, ability, knowledge of

of men, and of the world, and I know not what beside; in the *Scripture*, the *wisdom of the world*, and of the *flesh*, craft, guile, deceit, *wisdom*, &c. For such persons it is to flourish in this world; *Behold, these* (saith the *Psalmist*) *are the ungodly, who prosper in the world; and who encrease in riches; They are not in trouble as other men, neither are they plagued like other men; Their eyes stand out with fatness, they have more than heart could wish:* They it is who love the world, *1 Joh. 2. 16,* who seek it, who study and labour for it, who spend all their time, and employ all their care about it; And is it not fit they should have it? Is it not a pity they should miss it? Is it not natural, that they *who sow to the flesh, should reap from the flesh?* Should not they who use the proper means, obtain the end? Should not they arrive at the place, who proceed in the direct road thither?

But for thee, who canst not find in thy heart to use the means, why dost thou hope to compass the end; or grieve for not attaining it? Why dost thou blend and jumble such inconsi-

K

stences

stences together, as the eager desires of this, and the hopes of another world? It becometh not such a gallant to whine, and pule. If thou wilt be brave, be brave indeed; singly, and thoroughly; be not a double-hearted mongrel; think not of satisfying thy mind, and driving on other interests together; of enjoying the conceit of being an honest man, with the design of being a rich or great man; of arriving to the happiness of the other world, and attaining prosperity in this; Wouldst thou enjoy both these? What conscience is there in that? Leave rather this world unto those, who are more fit for it, who seem better to deserve it, who venture so much, and take such pains for it; do not go to rob them of this slender reward; but with content see them to enjoy the fruits of their labour and hazard: Be thou satisfied with the consequences of thy vertuous resolutions and proceedings; if it be worth thy while to live innocently, modestly and conscientiously, doe it, and be satisfied; spoil not thine expectations by repining at the want of those things,

things, which thy circumstances render incompatible with them; Follow effectually the holy *Patriarchs*, and *Apostles*, who, without regret, forsook all, and chearfully went thither, whither conscience and duty called them; if thou art not willing to doe so, Why dost thou pretend to the same principles, or hope for the like rewards? But leaving the consideration of the world as man hath made it; Consider that this world is not in its nature, or design, a place of perfect ease and convenience, of pure delight and satisfaction: What is this world but a region of tumult and trouble; a theatre of vanity and disasters; the kingdom of care; of fear, of grief and pain; of satiety, of disappointment, of regret and repentance? we came not hither to doe our will, or enjoy our pleasure; we are not born to make laws for our selves, or to pick our condition here: No, this world is a place of banishment from our first countrey, and the original felicity we were designed

1 Cor. 10. 13.
Πορεύμενοι ἐστὶν ὁ Θεὸς
τῷ ἀνθρώπῳ ὁμὶ γνῶ.
Job. 7. 1. Chrys. ad Stag.
2. (p. 106.)

Ὁδὸν νομοθετοῦμεν ἡμεῖς
δοῦμεν οἷς ὁ Θεός, &c. Plut.
ad Apollon.

to; this life is a state of travel toward another *better countrey*, and seat of rest: and well it is, in such cases, (well it is, I say, for us as exiles, and travellers) if we can find any tolerable accommodation, if we can make any hard shift; It should not be strange to us, if in this our peregrination we do meet with rough passages, foul ways, hard lodging, scant or course fare; if we complain of such things, we do not surely consider where we are, whence we came, whither we are going; we forget that we are the sons of *Adam*, the heirs of sin and sorrow, who have forfeited our rest and joy upon earth; we consider not, how unavoidable the effects are of that fatal condemnation and curse, which followed our first transgression; we

Διὰ τὴν εὐχὴν ὅτι διδοί-
ται ποτὶς εὖσαι, καὶ μοχθου-
σιν ἡμῶν ἡ εἰς τὸν κατὰ
κρίαν ἰνα ὑπὸ ἐστα-
θα σωσθῶμεν διὰ τὴν
ἐπιθυμίαν ὅτι μελλόντων
λάθωμεν οἱ γὰρ γὰρ, &c.
Chrys. ἀνδρ. 5.

mind not that the perfecti-
on and purity of the bles-
sings we have lost is not
to be found on this side
the celestial paradise. This
world is purposely made
somewhat unpleasant to
us, lest we should over-
much delight in it, be unwilling to
part

It was the doom of man
to eat his bread in sorrow
all the days of his life.
Gen. 3. 17.

Ecc. 1. 14. All is vanity
and vexation of spirit.

Apoc. 21. 4. is no sorrow, no clamour, no pain.

Ὁ βίος ἀνθρώπου ἐστὶν
ὡς ἁλμύρας.

Βίος δὲ ἀνθρώπου ὡς ἁλμύρας.
Eu-rip.

Quid est diu vivere, ni-
si diu torqueri? Aug.

pleased that we are men;
it is implicit that we gladly
would put off our nature;
and cease to be our selves;
we grieve that we are
come to live in this world; and as
well might we be vexed that we are
not Angels; or that we
are not yet in heaven;
which is the only place
exempt from inconveni-
encies and troubles, where alone there
is no sorrow, no clamour, no pain.
It hath always been, and it will
ever be an universal com-
plaint and lamentation,
that the life of man and
trouble are individual com-
panions; continually, and
closely sticking one to the
other; that life and misery
are but several names of
the same thing; that our
state here is nothing else,
but a combination of various evils
(made up of cares, of labours, of dan-
gers, of disappointments, of discords,
of disquiets, of diseases, of manifold
pains and sorrows) that all ages,
from

from wailing infancy to querulous decrepitness; and all conditions, from the carefull sceptre to the painfull spade, are fraught with many great inconveniencies peculiar to each of them; that all the face of the earth is overspread with mischiefs as with a general and perpetual deluge; that nothing perfectly sound, nothing safe, nothing stable, nothing serene is here to be found; this with one sad voice all mankind resoundeth; this our *Poets* are ever moanfully singing, this our *Philosophers* do gravely inculcate; this the experience of all times loudly proclaimeth; For what are all histories but continual registers of the evils incident to men; what do they all describe, but wars and slaughters, mutinies and seditions, tumults and confusions, devastations and ruines? What do they tell us, but of men furiously striving together, circumventing, spoiling, destroying one another? What do we daily hear reported, but cruel broils, bloody battels, and tragical events; great numbers of men slain, wounded, hurried into captivity;

cities sacked and rased, countries harassed and depopulated; kingdoms and commonwealths overturned? What do we see before us but men carking, toiling, bickering; some worn out with labour, some pining away for want, some groaning under pain? And amidst so

*Ferre quam sortem pati-
untur omnes Nemo recuset.*
Sen. Troad.

*Ideo mihi videtur rerum
natura, quod gravissimum
fecit, commune fecisse, ut
crudelitatem facit consolare-
tur aequalitas.* Sen. ad
Polyb. 21.

many common miseries and misfortunes, in so generally confused and dismal a state of things, is it not ridiculously absurd for us, doth it not argue in us a prodigious fondness of self-love, heinously to resent, or impatiently to bemoan our particular, and private crosses? May not reasonably that expostulation of *Jeremy to Baruch* reach us? *The Lord saith thus, Jer. 45. 4, 5. Behold that which I have built, I will break down; and that which I have planted I will pluck up, even this whole land; And seekest thou great things for thy self? seek them not; for behold I will bring evil on all flesh.*

4. Again,

4. Again, if we more closely and particularly survey the states of other men (of our brethren every where, of our neighbours all about us) and compare our case with theirs, our condition hardly can appear to us so bad, but that we have many consorts and associates therein; many as ill, many far worse bestead than our selves. How many of our brethren in the world may we observe conflicting with extreme penury and distress; how many undergoing continual hard drudgeries to maintain their lives; how many sorely pinched with hunger and cold; how many tortured with grievous sickness; how many oppressed with debt; how many shut up under close restraint; how many detained in horrible slavery; how many by the wasting rage of war rifled of their goods, driven from their homes, dispossessed of all comfortable subsistence? How many, in fine, passing their lives in all the inconveniencies of rude, beggarly, sordid and savage barbarism? And who of us have, in any measure, tasted of these, or of the like calamities? Yet
are

are these sufferers, all of them, the same, in nature, with us & many of them (as reason, as humanity, as charity do oblige us to believe) deserve as well, divers of them much better than our selves: What reason then can we have to conceive our case so hard, or to complain thereof? Were we the only persons exposed to trouble, or the single marks of adverse fortune; could we truly say with the Prophet; Behold, if there be any sorrow like my sorrow? We might seem a little unhappy; but since we have so much good company in our calamity received woe; since it is so

Lam. 1. 12.

— *Nec rara videmus* ordinary nothing to be
Quæ pateris; casus multos of poor, and distressed; since
hic cognitus est jam. *Woe; this our case is* as the Poet
Tritius, & è medio foribus speaketh) *non rare* (but
dullus acervo. Juv. Sat.
 13. v. 8. *to draw commonly known, true, and*
non novit drawn out from the heap
of lots, offered to men by fortune: since
pitifull objects do thus environ and
enclose us; it is plainly reasonable,
not, yea humane and just, that we

Te nunc delictis curæ should without murmur
communia censes
Ponendum, &c. Juv. Sat.
 13. v. 140. *to be* For what privilege have

we

we to alledge, that we rather than others should be untouched by the grievances, to which mankind is obnoxious? Whence may we pretend to be the special favourites, minions, privados and darlings of fortune? Why may not God well deal with us, as he doth with other men; what grounds have we to challenge, or to expect, that he should be partial toward us; why should we imagine, that he must continually doe miracles in our behalf, causing all those evils, which fall upon our neighbours all about, to skip over us; bedewing us, like *Gideon's* Jud. 6. 37. *fleece*, with plenty and joy, while all the earth beside is dry; causing us, like the *three children*, to walk in this Dan. 3. 25. *wide furnace*, unscorched and unfinged by the flames encompassing us? Are we not men framed of the same mold; are we not sinners guilty of like offences, with the meanest peasant, the poorest beggar, the most wretched slave (if so, then a parity of fortune with any men doth become us, and may be due to us; then it is a perverse and unjust frowardness to be displeased with our lot; we may,

may, if we please, pity the common state of men, but we cannot reasonably complain of our own; doing so plainly doth argue, that we do unmeasurably overprize, and overlove our selves. When once a *great King* did excessively, and obstinately grieve for the death of his wife, whom he tenderly loved, a *Philosopher* observing it, told him, "That he was ready to comfort him by restoring her to life, supposing onely, that he would supply what was needfull toward the performing it;" The *King* said he was ready to furnish him with any thing; the *Philosopher* answer'd, "That he was provided with all things necessary, except one thing; what that was the *King* demanded; he replied, *That if he would upon his wifes Tomb inscribe the names of three persons, who never mourned, she presently would revive: the King*, after enquiry, told the *Philoso-*

Ἐπὶ δὲ πάντων ἀποπίν-
ουσι θελούσιν ἀναΐδω, ὃς
μὲντοι ἀλλοτρίῳ πόντῳ συμ-
πλάκεις, ὃ μὲν δὲ ἔνα τῶ
πάντοτε μενοειμένῳ ἀμύμονι
δικαίῳ πένθος ἔχον εὐρεῖν.
Jul. Ep. 33.

pher, That he could not find one such man: *Why then, O absurdest of all men* (said the *Philosopher* smiling) *art thou not ashamed to moan as if thou hadst alone*

alone fallen into, so grievous a case; whenas thou canst not find one person, that ever was free from such domestick affliction: So might the naming one person, exempted from inconveniencies, like to those we undergo, be safely proposed to us as a certain cure of ours; but if we find the condition impossible, then is the generality of the case a sufficient ground of content to us; then may we, as the wise Poet adviseth, *solace our own evils by the evils of others*, so frequent and obvious to us.

Παραχρησάμενος τῶν κακῶν ἑστὶν ἁλίσκων κακῶν. Menand.

5. We are indeed very apt to look upward toward those few, who, in supposed advantages of life (in wealth, dignity, or reputation) do seem to transcend, or to precede us, grudging and repining at their fortune; but seldom do we cast down our eyes on those innumerable many good people, who lie beneath us in all manner of accommodations, pitying their mean, or hard condition; like racers we look

Nulli ad aliena respicienti sua placent. Sen. de Ira. 3. 31.

— Neg. se majori pauperiorum

Turba comparet, hunc atq; hunc superare labores: Ut cum carceribus, &c. Hor. Sat. 1.

forward,

forward, and pursue those who go before us, but reflect not backward, or consider those who come behind us: two or three out-shining us in some slender piece of prosperity, doth raise dissatisfaction in us; while the doleful state of millions doth

*Indè fit ut nemo, qui se
vixisse beatum*

Dicat, &c. Hor. Sat. 1.

little affect us with any regard or compassion: hence so general discontent

springeth, hence so few are satisfied with their condition; an epide-

*Si vis gratus esse adver-
sus Deos, & adversus vitam
tuam, cogita quàm multos
antecefferis. Sen. Ep. 15.*

*Nunquam eris felix, quem
torquebit felicitas. Sen. de
Ira. 3. 31. Vid. Ib.*

demical eye sore molesting every man; for there is no man, of whatsoever condition, who is not in some desirable things out-stripped by others; none is so high in fortune, but another in wit or wisdom, in health, or strength, or beauty, in reputation or esteem of men may seem to excell him; he therefore looking with an evil or envious eye on such persons, and with senseless disregard passing over the rest of men, doth easily thereby lose his ease and satisfaction from his own estate: whereas if we would consider the

the case of most men, we should see a-
bundant reason to be satisfied with our
own; if we would a little feel the ca-
lamities of our neighbours, we should
little resent our own crosses; a kind-
ly commiseration of others more
grievous disasters would drown the
sense of our lesser disappointments.

If with any competent heedfulness
we view persons and things before us,
we shall easily discern, that what ab-
solutely seemeth great and weighty,
is indeed comparatively very small
and light; that things are

not so unequally dispensed,
but that we have our full
share in good, and no more
than our part in evil;

* that Socrates had reason
to suppose, that, if we
should bring into one com-
mon stock all our mishaps,

so that each should receive his portion
of them, gladly the most would take up
their own, and go their ways; that
consequently it is both iniquity, and
folly in us to complain of our lot.

6. If even we would take care di-
ligently to compare our state with the
state

Εἰ ὅμως ἅπαντες εἰς τὸ
κοινὸν τὰς ἀτυχίας, ὥστε
διελθεῖν τὸ ἴσον ἕκαστον, ἀ-
σφάλως ὡς τὸς πλείους τὰς
ἐν ταῖς ἀτυχίαις ἀπαιδεῖται.
Plut. Apoll.

* That at worst we are
Extremi primum, extre-
mis usq; priores. Hor. E-
pist. 2. 2.

Magna servitus est magna fortuna, &c. Sen. ad Polyb. 26.

state of those, whom we are apt most to admire and envy, it would afford matter of consolation, and content unto us. What is the state of the greatest persons (of the worlds *Princes* and *Grandees*) what but a state encompassed with snares, and temptations numberless; which without extreme caution, and constancy, force of reason, and command of all appetites, and passions cannot be avoided; and seldom are? What but a state of pompous trouble, and gay servility, of living in continual noise and stir, environed with crowds and throngs, of being subject to the urgency of business, and the tediousness of ceremony; of being abused by perfidious servants, and mocked by vile flatterers; of being exposed to common censure and obloquy, to misrepresentation, misconstruction and slander; having the eyes of all men intent upon their actions, and as many severe judges as watchfull spectators of them; of being accomptable for many mens faults, and bearing the blame of all miscarriages about them;

of

of being responsible, in conscience, for the miscarriages, and mistakes which come from the influence of our counsels, our examples, &c. of being pester'd and pursu'd with pretences, with suits, with complaints, the necessary result whereof is to displease or provoke very many, to oblige or satisfy very few; of being frequently engaged in resentments of ingratitude, of treachery, of neglects, of defects in duty, and breaches of trust toward them; of being constrained to comply with the humours and opinions of men; of anxious care to keep, and jealous fear of losing all; of danger and being objected to the traiterous attempts of bold male contents, of fierce zealots and wild fanatics; of wanting the most solid and savoury comforts of life, true friendship, free conversation, certain leisure, privacy, and retiredness, for enjoying themselves, their time, their thoughts as they think good; of satiety and being cloyed with all sort of enjoyments: In fine, of being paid with false coin for all their cares and pains, receiving for them scarce any thing more;

more, but empty shows of respect, and
hollow acclamations of

Personata felicitas Sen. de Benef. 8. 39. praise, (whence the Poet
Ep. 80. *leg gnied* might well say, Such

Psal. 62. 9. as men of low degree have
vanity, and men of high de-
gree a lye; a lye, for that

*Adulandi certa-
men est, & unum omnium
amicorum officium, & con-
tentio quis blandissime, & sa-
lat. Sen. de Benef. 8. 39.* their state cheateth us, ap-
pearing so specious, yet be-
ing really so inconvenient,
and troublesome.) Such

Vid. optime is the state of the greatest
Vid. & de Clem. men, such as hath made
Et ad Polyb. 28. to noing wife Princes weary of

Antigonus. Benef. 8. 39. themselves, ready to ac-
ci, quid mali sit imperare. knowledge, that if men
&c. Saturninus apud Vopisc. know the weight of a
eum. Crown, none would take

Hic situs est Adrianus it up; apt to think with
VI. qui nihil sine vi Pope Adrian, who made
infelicitus duxit, quam quod this Epitaph for himself;
imperavit. Lud. Guicciard. Here lieth Adrian the
P. Jovius in vi Sixth, who thought nothing

in his life to have befallen him more
unhappy, than that he ruled. Such, in
fine, their state, as upon due conside-
ration we should, were it offered to
our choice, never embrace; such in-
deed, as in sober judgment, we cannot
prefer

prefer before the most narrow and inferior fortune. How then can we reasonably be displeased with our condition, when we may even pity *Emperours* and *Kings*, when in reality, we are as well, perhaps are much better than they.

7. Farther, it may induce, and engage us to be content, to consider what commonly hath been the lot of good men in the world: we shall, if we survey the histories of all times, find the best men to have sustained most grievous crosses and troubles; scarce is there in holy Scripture recorded any person eminent and illustrious for goodness, who hath not tasted deeply of wants and distresses. *Abraham, the Father of the faithfull, and especial friend of God, was called out of his country, and from his kindred, to wander in a strange land, and lodge in tents, without any fixed habitation.*

Consider what calamities great, powerfull, glorious men have endured; *Crispus, Polydore, Pompey*, &c. *Sen. de Ira. 3.*
24.

Οἱ δὲ Ἑλλήνων ἀν-
δρες ποταφὸν δίδωσι κατὰ
νόμον τὸν ἄριστον. (Aristides,
Phocion, Epaminondas,
Pelopidas) *ibid.* xl. 9. 11.

Lamachus, Socrates, Ephialtes.

Vid. Chryl. Tom. 2. Orat.
Vid. Chryl. Tom. 2. Orat.

Tom. 6. p. 107501 & .01
Top 15.27

Jacob spent a great part of his life in slavish toil, and in his old age was in reflexion upon his life moved to say, *Gen. 47. 9.* that the days of his pilgrimage had been few and evil. *Joseph* was maligned and persecuted by his brethren, *Psal. 105. 18.* sold away for a slave, slandered for a most heinous crime, thrust into a grievous prison, where his feet were hurt with fetters, and his soul came into iron.

Moses was forced to fly away for his life, to become a vagabond in a foreign place, to feed sheep for his livelihood; to spend afterward the best of his life in contesting with an obstinately perverse Prince, and in leading a mistrustfull, refractory, mutinous people, for forty years time, through a vast and wild desert.

Job, what a stupendious heap of mischiefs did together fall, and lie heavy upon him? (*Thou writest bitter things against me*,

he might well say.) *David*, How often was he plunged in saddest extremity, and reduced to the hardest shifts; being

Zidney Nāndiv i Ju
20. aur.

Socrates; Cato; Regulus; Phocion; &c. Magnum exemplum nisi mala fortuna non invenit.

Vid. Chryl. Tom. 5. Orat. 27. p. 168. & Tom. 6. Or. 10. p. 107. Job 13. 27.

being *hunted like a partridge in the wilderness* by an envious Master, forced to counterfeit madness for his security among barbarous infidels; dispossessed of his kingdom, and persecuted by his own most favoured son; deserted by his servants, reproached and scorned by his subjects. *Elias* was driven long to sculk for his life, and to shift for his livelihood in the wilderness: *Jeremy*

was treated as an impostour and a traitour, and cast into a miry dungeon; finding matter from his sufferings for his dolefull lamentations, and having thence occasion to exclaim, *I am the* Lam. 3. 1.
man that have seen affliction by the rod of his wrath, &c. Which of the Pro- Act. 7. 52.
phets were not persecuted, and misused? as *St. Stephen* asked. The *Apo-* 1 Cor. 4 & 7.
stles were pinched with all kinds of want, harassed with all sorts of toil, exposed to all manner of hazards, persecuted with all variety of contumelies, and pains that can be imagined:

11e evoda
no 1 Sam. 26. 26.

Nm x. mla i z i y
dianu dndwme durtis
d tō dō dlatō tō. nry
rō x. dndw dō x. mly
on yhmōi dndw dndw
rōdōnōu Clp. Chryl. in
Mat. 26. 26. 522.

Ev tōis pnegmōis lū
dōu dī dndw, tōis dndw
dndw dndw dndw dndw
dndw dndw dndw dndw
in 2 Cor. 7. 27.

Chryl Tom.

6. Or. 93.

Isa. 53. 3.

Matt. 8. 20.

Ἐν τῷ 2^ῳ κεφάλειον φησὶ
 τὸν ἀνθρώπου μίχει τῷ
 πατρίτιος καρπῷ τὸς 3
 λαὸν ἐσπεύχοντες σίσιν
 δεῖν δεῖν ἑαυτοὺς ἵνα
 συμπεριλάβωμεν τὸν ἀνθρώ-
 πον ὑποταγόμενους τῷ πλοῖ-
 στος δεῖν πειρασθῆναι
 ἀναβῆναι. Theod. Ep.
 132.

Above all, our Lord himself beyond
 expression was a man of sorrow, and
 acquainted with grief, surpassing all
 men in suffering as he did excell them
 in dignity, and in virtue; extreme
 poverty, *having not so much as where
 to lay his head*, was his
 portion; to undergo conti-
 nual labour, and travel,
 without any mixture of
 carnal ease or pleasure, was
 his state; in return for the
 highest good will, and
 choicest benefits, to receive
 most cruel hatred, and grie-

him :

him? Am I reviled, slandered, misused? Was not he so beyond all comparison most outrageously?

Have all these, and many more, of whom the world was not worthy, undergone all sorts of inconvenience, being destitute, afflicted, tormented. And shall we then disdain, or be sorry to be found in such company? *Having* Heb. 11. 38.
such a cloud of Martyrs, let us run with Heb. 12. 1.
patience the race that is set before us.

Is it not an honour, should it not be a comfort to us, that we do, in condition, resemble them? If God hath thus dealt with those, who of all men have been dearest to him, shall we take it ill at his hands, that he, in any manner, dealeth so with us? Can we pretend, can we hope, can we even wish to be used better, than God's first-born, and our Lord himself hath been? If we do, are we not monstrously fond and arrogant? especially considering, that it is not onely an ordinary fortune, but the peculiar character of God's chosen, and children, to be often crossed, checked and corrected; Even Pagans have observed it, and avowed there is great reason for it;

Sen. de Pro-
vid. c. 2.

God (saith Seneca) hath a fatherly
mind toward good men; and strongly
loveth them——therefore after the
manner of severe parents, he educateth
them hardly, &c. The Apostle doth
in express terms assure us thereof; for,
whom (saith he) the Lord loveth, he
chastneth, and scourgeth every son
whom he receiveth. If ye endure chast-
ning, God dealeth with you as with
sons——but if ye be without chastise-
ment, whereof all (that is, all good
men, and genuine sons of God) are
partakers, then are ye bastards, and
not sons. Would we be illegitimated,
or expunged from the number of God's
true children; would we be divested
of his special regard and good-will? if
not, Why do we not gladly embrace,
and willingly sustain ad-
versity, which is by him-
self declared so peculiar a
badge of his children, so
constant a mark of his fa-
vour? If all good men do (as the
Apostle asserteth) partake thereof;
shall we, by displeasure at it, shew,
that we desire to be assuredly none
of that party, that we affect to be
discarded.

Heb. 12. 6,
7, 8.

Ecclus. 2. 1. Τὸν
ὁ ἀποστολὴν λέγει καὶ
ἐν τῷ ἐπιστομῶν τῶν ἀποστόλων
ὅτι οἱ ἀποστόλοι.

discarded from that holy and happy
 society. *Verily, verily I say unto you, Joh. 16. 20*
 that ye shall weep and lament, but the
 world shall rejoyce. It is peculiarly
 the lot of Christians; as such, in con-
 formity to their afflicted Saviour; they
 are herein predestinated to be confor- *Rom. 8. 29*
 mable to his image; to this they are
 appointed. (*Let us man, saith Saint Paul, be moved by these afflictions, for* *Thes. 3. 3*
ye know, that we are appointed there- Phil. 3. 10
 unto:) to this they are called (*if*
when ye doe well, saith St. Peter, and 1 Pet. 2. 20
suffer for it, ye take it patiently, this
is acceptable with God; for even here-
unto were ye called) this is propoun-
 ded to them as a condition to be
 undertaken, and undergone by them
 as such; they are by profession *cru-*
cigeri, bearers of the cross; (*If any*
one will come after me, let
him deny himself, and take
up his cross and follow me;
Every one that will live
godly in Christ Jesus, must
suffer persecution) by this
 are they admitted into the
 state of Christians; (*by*
many afflictions we must en-

Matt. 16. 24. 10. 38.

2 Tim. 3. 12.

Joh. 16. 33. Et vñ

χρὸς τὸν δαίμονα τῆς ἐξουσίας.

Quotam partem angustiarum perpeffus sum qui cruci milito. Hier. ad Afellam,

Ep. 99.

Act. 14. 22.

Vid. Greg. Naz. Ep.

201. (ad Theclam.)

ter

ter into the Kingdom of heaven) this
 doth qualifie them for enjoying the
 glorious rewards, which their religi-
 on propoundeth; (We are coheirs
 with Christ) so that, if we suffer to-
 gether, we shall also together be glori-
 fied with him; If we endure, we shall
 also reign with him; * And

* It is a privilege of Christians, in favour be-
 stowed on them; *Phil. 1. 29.*
Our glory. Eph. 3. 12.
Cor. 1. 30.
Heb. 10. 36.
 Faith and Patience are
 comforts. *Heb. 6. 12.*
Apoc. 13. 10.

shall we then pretend to
 be Christians, shall we
 claim any benefit from
 thence, if we are unwilling
 to submit to the Law, to
 attend the call, to comply
 with the terms thereof?
 Will we enjoy its privi-
 leges, can we hope for its rewards, if
 we will not contentedly undergoe
 what it requireth? Shall we arrive
 to the end it propoundeth, without
 going in the way it prescribeth, the
 way which our Lord himself doth lead
 us in, and himself hath trod before
 us?

In fine, seeing adversity is, as hath
 been declared, a thing so natural to
 all men, so common to most men,
 so incident to great men, so proper
 to good men, so peculiar to Christi-
 ans,

ans, we have great reason to observe the *Apostles* advice; *Beloved, wonder not concerning the fiery trial, which is to try you, as if some strange thing happened to you; we should not wonder at it as a strange, or uncouth thing, that we are engaged in any trouble or inconvenience here; we are consequently not to be affected with it as a thing very grievous.*

great inducement and aid to the
of this duty it felt may be a
Moreover considering the nature

1. It is itself a sovereign remedy
for all poverty and all suffering: re-
moving them, by saving all the rest.
Others may call us, it is well and
true, said by St. Augustine, "the great man
of the world, but poor and despised"; it is
true, but poor and despised, but how despised?
The chief magistrate, the chief magistrate any
where, is to render us
adversary can do as is to render us
discontent, in that condition all the
time.

The Fifth Sermon.

PHIL. IV. II.

*I have learned in whatsoever state I
am, &c.*

1 Tim. 6. 6.
Ἐστὶν μὴ γὰρ
ἐμπροσθεν ἡ
ἐὐδοκίμα, καὶ
ἐὐταπεινία.

Moreover considering the nature of this duty it self, may be a great inducement and aid to the practice of it.

Aug. de Civ.
Dei. 1. 8.

1. It is it self a sovereign remedy for all poverty and all sufferance; removing them, or allaying all the mischief they can doe us. It is well and truly said by *S. Austine*, *Interest non qualia, sed qualis quis patiatur*; It is no matter what, but how disposed a man suffereth: the chief mischief any adversity can doe us is to render us discontent, in that consisteth all the sting.

sting, and all the venome thereof; which thereby being voided, adversity can signifie nothing prejudicial, or noxious to us; all distraction, all distemper, all disturbance from it is by the antidote of contentedness prevented or corrected. He that hath his desires moderated to a temper sutable with his condition, that hath his passions composed and settled agreeably to his circumstances, what can make any grievous impression on him, or render him any-wise miserable? He that taketh himself to have enough, what doth he need? he that is well-pleased to be as he is, how can he be better? what can the largest wealth, or highest prosperity in the world yield more, or better than satisfaction of mind? he that hath this most essential ingredient of felicity, is he not thence in effect most fortunate? is not at least his condition as good as that of the most prosperous?

2. As good do I say? yea is it not plainly much better, than can arise merely from

*Cui cum paupertate bene
convenit, dives est. Seneca
Ep. 2.
Nemo aliorum sensu miser
est, sed suus; et ideo non pos-
sunt cuiusquam falso iudici-
um esse miseri, qui sunt veri
conscientia sua beati. Nulli
beatiorum sunt, quam qui
hoc sunt quod volunt. Seneca
de Gubern. Dei, 1.*

from any secular prosperi-
ty: for satisfaction spring-
ing from rational confi-
deration, and virtuous dis-
position of mind is indeed
far more precious, more
noble and worthy, more
solid and durable, more
sweet and delectable, than
that which any possession,
or fruition of worldly
goods can afford: The

1 Pet. 3. 4.

incorruptibility (as St. Peter
saith) of a weak and quiet spirit
is before God of great price: before
God, that is, according to the most
upright and certain judgment it is the
most precious and valuable thing in
the world: There is (the Philosopher
could say) no spectacle more worthy of
God (or grateful to him) than a good
man gallantly combating with all for-
tunes. Not to be discomposed or di-
sturbed in mind, not to fret or
whine, when all things flow prosper-
ously and according to our mind, is
no great praise, no sign of wisdom,
or argument of goodness: it cannot
be

be reckoned an effect of sound judgment, or vertuous affection, but a natural consequent of such a state. But when there are evident occasions, and urgent temptations to displeasure, when present sense and fancy do prompt and provoke to murmuring, then to be satisfied in our mind, then to keep our passions in order, then to maintain good humour, then to restrain our tongue from complaints, and to govern our demeanour sweetly, this is indeed honourable and handsome; to see a worthy man sustain crosses, wants, disgraces with equanimity and cheerfulness is a most goodly sight: such a person to a judicious mind appeareth in a far more honourable and invidious state, than any prosperous man: his vertue shining in the dark is far more bright and fair than his (as St. Peter saith, in a like case) *our thank must be by us for confessions toward God suffering grief; if, in our case (we daily say after him) a man out of conscientious deference to Gods will, doth contentedly undergo poverty, this God is ready to take for an obligation on him.*

Honestia res est letis paupertas. Epic.

Οὐδὲ γὰρ δίδωμι καὶ οὐδὲ λαμβάνω, ἀλλὰ καὶ ὁ ἀδικῶν καὶ ὁ ἰσχυρὸς καὶ ὁ φθὺρὸς ὁυτοῦτος, καὶ οὐ κατεῖχον τὸν θυμὸν καὶ οὐκ ἐκ ἡλπίου ἐστὶν ἡ δόξα ταῦτα παρορτίζονται. Chrys. ἀνδρ.

himself, and will be disposed, in a manner to thank him (or to reward him) for it: this indeed amounteth to a demonstration that such a person is truly wise and really good: for is the satisfaction of a contented poor man more worthy: And it is no less more sweet and comfortable, than that of any rich man, pleasing himself in his enjoyments: contentedness satisfieth the mind of the one, abundance doth onely satiate the appetites of the other; the former is immaterial and sprightly, the complacence of a man; the latter is gross and dull, like the sensuality of a beast; the delight of that sinketh deep into the heart, the pleasure of this doth onely float in the outward senses, or in the fancy; one is a positive comfort, the other but a negative indolency in regard to the mind: The poor good man's joy is wholly his own, and home-born, a lovely child of reason and virtue; the full rich man's pleasure cometh from without, and is thrust into him

him by impulses of sensible objects.

Hence is the satisfaction of contented adversity far more constant, solid and durable, than that of prosperity; it being the product of immutable reason abideth in the mind, and cannot easily be driven thence by any corporeal impressions, which immediately cannot touch the mind; whereas the other, issuing from sense, is subject to all the changes, inducible from the restless commotions of outward causes affecting and altering sense: whence the satisfaction proceeding from reason and virtue, the longer it stayeth the firmer and sweeter it groweth, turning into habit, and working nature to an agreement with it; whereas usually the joys of wealth and prosperity do soon degenerate into fastidiousness, and terminate in bitterness; being *honey in the mouth*, but soon becoming *gall in the bowels*. Apoc. 10. 10. Job 20. 20, 22. Nothing indeed can affect the mind with a truer pleasure, than the very conscience of discharging our duty toward God in bearing hardship, imposed by his providence, willingly and well. We have therefore much rea-

son not onely to acquiesce in our straits but to be glad of them, seeing they do yield us an opportunity of immediately obtaining goods more excellent and more desirable, than any prosperous or wealthy man can easily have, since they furnish us with means of acquiring and exercising a vertue worth the most ample fortune; yea justly preferable to the best estate in the world; a vertue, which indeed doth not onely render any condition tolerable, but sweetneth any thing, yea sanctifieth all states, and turneth all occurrences into blessings.

3. Even the sensible smart of adversity is by contentedness somewhat tempered and eased; the stiller and quieter we lie under it, the less we feel its violence and pungency: It is tumbling and tossing, that stirreth the ill humours, and driveth them to the parts most weak, and apt to be affected with them; the rubbing of our sores is that which enflameth and exasperateth them: where the mind is calm, and the passions settled, the pain of any grievance is in comparison less acute, less sensible.

4. Whence

4. Whence if others in our distress are uncharitable to us, refusing the help they might, or should afford toward the relieving us from it, or relieving us in it, we hereby may be charitable and great benefactors to our selves; we should need no *anodyne* to be ministred from without, no succour to come from any creature, if we would not be wanting to our selves, in hearkning to our own reason, and enjoying the consolation which it affordeth. In not doing this, we are more uncharitable and cruel to our selves, than any spitefull enemy or treacherous friend can be; no man can so wrong or molest us, as we do our selves by admitting or fostering discontent.

5. The contented bearing of our condition is also the most hopefull and ready means of bettering it, and of removing the pressures we lie under.

It is partly so in a natural way, as disposing us to embrace and employ the advantages which occur conducive thereto; for as discontent blindeth men so that they cannot descry the ways of escape from evil, it dis-

spiriteth and discourageth them from endeavouring to help themselves, it depriveth them of many succours and expedients, which occasion would afford for their relief; so he that being undisturbed in his spirit hath his eyes open, and his courage up, and all his natural powers in order, will be always ready and able to doe his best, to act vigorously, to snatch any opportunity and employ, any means toward the freeing himself from what appeareth grievous to him.

Upon a supernatural accompt content is yet more efficacious to the same purpose: for chearfull submission to God's will doth please him much, doth strongly move him to withdraw his afflicting hand, doth effectually induce him to advance us into a more comfortable state: Of all vertues there is none more acceptable to God than patience. God will take it well at our hands if we do contentedly receive from his hand the worst things: 'tis a monstrous thing not to receive prosperity with gratefull sense, but it is heroical with the same mind to receive things unpleasant: he that
doth

doth so ζημιεται μὲν ὡς ἀνθρώπος, &c. Chryl. Tom. 6.
φασεται ὅς ἐστι πλούσιος, he suffereth loss Or. 89.

as a man, but is crowned as a lover of

God. Besides that it is an unreasonable thing to think of enjoying both *Vid. Chryl. ad Stag. 1. & 2. (p. 106.)*

wards hereafter; our consolation here with *Dives*, and our refreshment hereafter with *Lazarus*.

Be humbled (faith S. Peter) **under** 1 Pet. 5. 6.

the mighty hand of God, that he may

exalt you in due time (ἐν καιρῷ, when it is opportune and seasonable) and,

Be humbled (faith S. James) before Jam. 4. 10.

the Lord, and he will exalt you, and,

When (faith Job's friends) men are cast down, then thou shalt say there is life. (Job 22. 29. Luk. 14. 11. 18. 14.)

person. God with favourable pity

hearkeneth to the groans of them

who are *humbly contrite* under his

hand, and reverently tremble at his Isa. 66. 2.

word; he reviveth the spirit of the 57. 15.

bumble; He is nigh to the broken of Pſal. 34. 18.

heart, and saveth such as are of a con- 51.17.147.3,

trite spirit; He healeth the broken in

heart, and bindeth up their wounds ;

He proclaimeth *blessedness to the poor* Matt. 5. 3, 4.

in spirit, and to those that mourn,

because they shall find comfort and mercy; all which declarations and promises are made concerning those, who bear adversity with a submissive and contented mind; and we see them effectually performed in the cases of *Ahab*, of the *Ninivites*, of *Nebuchadnezzar*, of *Manasses*, of *Hzekiah*, of *David*; of all persons mentioned in *holy Scripture*, upon whom adversities had such kindly operations. But discontent and impatience do offend God, and provoke him to continue his judgments, yea to increase the load of them: to be sullen and stubborn is the sure way to render our condition worse and more intolerable: for, *who hath hardened himself against God and prospered?* The *Pharisees* and *Sauls*, and such like persons, who rather would break than bend, who being dissatisfied with their condition chose rather to lay hold on other imaginary succours, than to have recourse to God's mercy and help; those, who (like the refractory *Israelites*) have been smitten in vain as to any quiet submission or conversion unto God, what have they but

Job 9. 4.

Jer. 2. 30.

5. 3.

Isa. 9. 13.

1. 5. 26. 10.

but plunged themselves deeper into wretchedness?

It is indeed to quell our haughty stomach, to check our froward humour, to curb our impetuous desires, to calm our disorderly passions, to suppress our fond admiration and eager affection toward these worldly things, in short to work a contented mind in us; that God ever doth inflict any hardships on us, that he croseth us in our projects, that he detaineth us in any troublesome state; untill this be achieved, as it is not expedient that we should be eased, as relief would really be no blessing to us; so God (except in anger and judgment) will no-wise grant or dispense it; it would be a cruel mercy for him to doe it; If therefore we do wish ever to be in a good case as to this world, let us learn to be contented in a bad one: Having got this disposition firmly rooted in our hearts, we are qualified for deliverance and preferment; nor will God fail in that due season to perform for us what he so often hath declared and promised; his nature disposeth him, his word

hath engaged him to help and comfort us.

These are the most proper inducements unto contentedness, which considering (in the light of reason and holy *Scripture*) the nature of the thing, suggested unto my meditation: there are beside some other means advisable, (some general, some more particular) which are very conducive to the production of content, or removing discontent; which I shall touch, and then conclude.

I. A constant endeavour to live well, and to maintain a good conscience: he that doeth this can hardly be dismay'd or disturb'd with any occurrence here; this will yield a man so ample and firm a satisfaction of mind, as will bear down the sense of any incumbent evils; this will beget such hope in God, and so good assurance of his favour, as will supply the want of all other things, and fully satisfie us, that we have no cause to be troubled with any thing here; He that by conscientious practice hath obtained such a hope is prepared against all assaults of fortune with an undaun-

undaunted mind and force impregnable; *He will* (as the Psalmist saith) *not be afraid of any evil tidings, for his heart is fixed trusting in the Lord.* Psal. 112. 1.
119. 6.

Maintaining this will free us from all anxious care, transferring it upon God; it will breed a sure confidence, that he will ever be ready to supply us with all things convenient, to protect and deliver us from all things hurtfull; ensuring to us the effect of that promise, by the conscience of having performed the condition thereof.

Seek ye first the Kingdom of God and its righteousness, and all these things shall be added unto you. Matt. 6. 33.

This was that which supported the Apostles and kept them chearfull under all that heavy load of distresses which lay upon them; *Our rejoycing is this* (could they say) *the testimony of our conscience, that in simplicity and godly sincerity—we have had our conversation in this world.* 1 Cor. 1. 12.
1 Pet. 3. 16.
Act. 23. 1.
24. 16.

'Tis the want of this best pleasure, that both rendreth the absence of all other pleasures grievous, and their presence insipid; Had we a good conscience we could not seem to want
com-

comfort; as we could not truly be unhappy, so we could hardly be discontent; without it no affluence of other things can suffice to content us. It is an evil conscience that giveth an edge to all other evils, and enableth them sorely to afflict us, which otherwise would but slightly touch us; we become thence incapable of comfort, seeing not onely things here upon earth to crosse us, but heaven to lowre upon us; finding no visible succour, and having no hope from the power invisible; yea having reason to be discouraged with the fear of God's displeasure. As he that hath a powerfull enemy near, cannot abide in peace, without anxious suspicion and fear; so he that is at variance with the Almighty, who is ever at hand, ready to crosse and punish him, what quiet of mind can he enjoy? *There is no peace to the wicked.*

2. The contemplation of our future state is a sovereign medicine to work contentedness, and to cure discontent: as discontent easily doth seise upon, and cleaveth fast to souls, which earnestly do pore and dote upon

1 Thess. 4. 18.
Vid. Naz.
Ep. 201.
(ad The-
clam.)

on these present things, which have in them nothing satisfactory or stable; so if we can raise our minds firmly to believe, seriously to consider, and worthily to prize the future state and its concerns, we can hardly ever be discontent in regard to these things. Considering heaven and its happiness, how low and mean, how fordid and vile, how unworthy of our care and our affection will these inferiour things appear? how very unconcerned shall we see our selves to be in them, and how easily thence shall we be content to want them? What, shall any of us be then ready to say, doth it concern me in what rank or garb I pass my few days here? what considerable interest can I have in this uncertain and transitory state? what is any loss, any disgrace, any cross in this world to me, who am a citizen of heaven, who have a capacity and hope of the immense riches, the incorruptible glories, the perfect and endless joys of eternity? This was that which sustained the holy *Apostles* in all their distresses; *For this cause* (saith *S. Paul*) *we faint not* — while we look not on
2 Cor. 7. 31.
2 Cor. 4. 16.
2cc. 5. 7.
the

Rom. 8. 18.

the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal; and I reckon (saith he again) that the sufferings of this present life are not worthy to be compared with the glory which shall be revealed in us.

If likewise we do with faith and seriousness consider the dismal state below of those, who are eternally secluded from all joy and bliss, who are irrecoverably condemned to utter darkness, and the extremity of horrible pain, how tolerable, how pleasant, how very happy will the meanest state here appear to be? how vain a thing will it then seem to us to be to dislike, or to be troubled with any worldly thing; to account any chance happening to us to be sad, or disastrous? What, shall we say then each of us, is this same loss to the loss of my soul and all its comforts for ever? what is this want to the perpetual want of heavenly bliss? what is this short and faint pain to the cruel pangs of endless remorse, to the

the weeping and gnashing of teeth in outward darkness, to everlasting burnings.

Thus infinitely silly and petty must all concernments of this life appear to him, who is possessed with the belief and consideration of matters relating to the future state; whence discontent in regard to them can hardly find access to his mind.

3. Constant devotion is an excellent instrument and guard of content, an excellent remedy and fence against discontent.

It is such in way of impetration, procuring the removal, or alleviation of our crosses: for God hath promised that he will give good things to those that ask him; The Lord is nigh unto all that call upon him in truth; he will fulfill the desire of them that fear him; he also will hear their cry, and will save them. The poor man crieth, and the Lord heareth him, and saveth him out of all his troubles; the holy Scripture is full of such declarations and promises assuring us of succour from our distresses, upon our supplication to God; whence S. Paul thus adviseth against

Matt. 7. 11.
Psal. 145. 18.
Jam. 4. 8.
Psal. 34. 6.
107. 6.

Phil. 4. 7.
(Psal. 25. 16.
86. 1, 4, 17.
44. 23.)

against all solicitude: *Be careful for nothing, but in every thing by prayer, and supplication with thanksgiving, let your requests be made known to God: and (addeth signifying the consequence of this practice) the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.*

It likewise performeth the same by procuring grace and aid from God, which may enable and dispose us to bear all evils well, which is really much better than a removal of them; for that hence they become wholesome and profitable to us, and causes of present good, and grounds of future reward; thus when St. Paul besought God for deliverance from his thorn in the flesh, the return to him was; *My grace is sufficient for thee; for my strength is made perfect in weakness: it was a greater favour to receive an improvement of spiritual strength, occasioned by that cross, than to be quite freed from it.*

Devotion also hath immediately of it self a special efficacy to produce content. As in any distress it is a great

great consolation, that we can have recourse to a good friend, that we may discharge our cares and our resentments into his bosome; that we may demand advice from him, and, if need be, request his succour; so much more it must be a great comfort, that we can in our need approach to God, who is infinitely the most faithfull, the most affectionate, the most sufficient friend that can be; always most ready, most willing, most able to direct and to relieve us: he desires, and delights, that in the

day of our trouble we should seek him; Psal. 77. 2. 27. 8. 105. 4. 62. 8.
that we should pour forth our hearts 1 Sam. 1. 15. Psal. 55. 22.
before him, that we should cast our 1 Pet. 5. 7. Psal. 5. 8.
burthens, and our cares upon him; that 27. 11. 31. 9.
we should upon all occasions implore 43. 9. 139. 24. 143. 2. 51. 2.
his guidance and aid: And complying Jer. 31. 9.
with his desires as we shall assuredly
find a successfull event of our devoti-
ons, so we shall immediately enjoy
great comfort and pleasure in them.

The God of all consolation doth especially by this chanel convey his comforts into our hearts; his very presence (that presence, in which the Psal. 16. 11. Psalmist saith there is fulness of joy) doth

doth mightily warm and chear us; his Holy Spirit doth in our religious intercourse with him insinuate a light-some serenity of mind, doth kindle sweet and kindly affections, doth scatter the gloomy clouds of sadness; practising it we shall be able to say with the *Psalmist*, *In the multitude of my thoughts within me thy comforts delight my soul.*

Humbly addressing our selves to God, and reverently conversing with him doth compose our minds, and charm our passions, doth sweeten our humour, doth refresh and raise our spirits, and so doth immediately breed and nourish contentedness.

It also strengthneth our faith, and quickneth our hope in God, whereby we are enabled to support our present evils, and peace of mind doth spring up within us.

It enflameth our love unto God, in sense of his gracious illapses, thence rendring us willing to endure any want or pain for his sake, or at his appointment.

It in fine doth minister a ravishing delight, abundantly able to supply the

Psal. 94. 19.

Isa. 26. 3.

Psal. 73. 26.

69. 16. 23. 4.

71. 20.

the defect of any other pleasures, and to allay the smart of any pains whatever; rendring thereby the meanest estate more acceptable and pleasant, than any prosperity without it can be. So that if we be truly devout we can hardly be discontent; It is discounting from God by a neglect of devotion, or by a negligence therein, that doth expose us to the incursions of worldly regret and sorrow.

These are general remedies and duties both in this and all other regards necessary, the which yet we may be induced to perform in contemplation of this happy fruit (contentedness) arising from them. Farther

4. It serveth toward production of contentedness to reflect much upon our imperfection, unworthiness and guilt; so as thereby to work in our hearts a lively sense of them, and a hearty sorrow for them; this will divert our sadness into its right channel, this will drown our lesser grief by the influx of a greater. It is the nature of a greater apprehension or pain incumbent to extinguish in a manner, and swallow up the sense of

N

a les-

a lesser, although in it self grievous; as he that is under a fit of the stone doth scarce feel a pang of the gout; he that is assaulted by a wolf will not regard the biting of a flea. Whereas then of all evils and mischiefs moral evils are incomparably far the greatest, in nature the most ugly and abominable, in consequence the most hurtfull and horrible; seeing (in Saint

Οὐδὲ δυνάμις ἀν-
 θρώπων, ἀλλ' ἡ ἀπο-
 τρία μόνῃ ἐστὶν ἡ σω-
 τήρ, ὅς ἐστι, ὅς ἐστι,
 ὅς ἐστι, &c.

Chrys. ἀνδρ. ε' τ', 6.

Vid. ad Olymp. Ep. 13.
 ad Theod. 1.

Chrysostome's language)

Excepting sin, there is no-
 thing grievous or terrible
 among humane things; not
 poverty, not sickness, not
 disgrace, not that which
 seemeth the most extreme
 of all evils, death it self; those being
 names onely among such as philosophate,
 names of calamity, void of reality, but
 the real calamity this, to be at vari-
 ance with God, and to doe that which
 displeaseth him; seeing evidently ac-
 cording to just estimation no evil bea-
 reth any proportion to the evil of sin,
 if we have a due sense thereof; we
 can hardly be affected with any o-
 ther accident; If we can keep our
 minds intent upon the heinous na-
 ture,

ture, and the lamentable consequences of sin, all other evils cannot but seem exceedingly light and inconsiderable; we cannot but apprehend it a very silly and unhandsome thing to resent or regard them: what (shall we then judge) is poverty in comparison to the want of a good conscience? what is sickness compared to distemper of mind, and decay of spiritual strength? what is any disappointment to the being defeated and overthrown by temptation? what any loss to the being deprived of God's love and favour? what any disgrace to the being out of esteem and respect with God? what any unfaithfulness or inconstancy of friends to having deserted or betrayed our own soul? what can any danger signify to that of eternal misery, incurred by offending God? what pressure can weigh against the load of guilt, or what pain equal that of stinging remorse? in fine, what condition can be so bad as that of a wretched sinner? any case surely is tolerable, is desirable, is lovely and sweet in comparison to this: would to God, may a man in this case reasonably say,

that I were poor and forlorn as any beggar; that I were covered all over with botches and blains as any Lazar; that I were bound to pass my days in an hospital or a dungeon; might I be chained to an oar, might I lie upon the rack, so I were clear and innocent: Such thoughts and affections if reflecting on our sinfull doings and state do suggest and impress, what place can there be for resentment of other petty crosses?

2 Cor. 7. 10.
Vid. Chrys.
ad Demet. &
ad Stelech.
Tom. 6.

Contrition also upon this score is productive of a certain sweetness and joy apt to quash or to allay all worldly grief: as it worketh a salutary repentance not to be repented of, so it therewith breedeth a satisfactory comfort, which doth ever attend repentance: He that is very sensible of his guilt, cannot but consequently much value the remedy thereof, mercy; and thence earnestly be moved to seek it; then in contemplation of divine goodness, and considering God's gracious promises, will be apt to conceive faith and hope, upon his imploring mercy, and resolution to amend; thence will spring up a chearfull satisfaction,

faction, so possessing the heart, as to expell or to exclude other displeasures: a holy and a worldly sadness cannot well consist together.

5. Another good instrument of contentedness is sedulous application of our minds to honest employment. Honest studies and cares divert our minds, and drive sad thoughts from them: they cheer our spirits with wholesome food and pleasant entertainments; they yield good fruits, and a success accompanied with satisfaction, which will extinguish or temper discontent: while we are studious or active, discontent cannot easily creep in, and soon will be stifled.

Idleness is the great mother and the nurse of discontent; it layeth the mind open for melancholy conceits to enter; it yieldeth harbour to them, and entertainment there; it depriveth of all the remedies and allays which business affordeth.

Reciprocally discontent also begetteth idleness, and by it groweth: they are like ice and water, arising each out of the other: we should therefore not suffer any sadness so to

*Mater me
genuit.*

encroach upon us, as to hinder us from attending to our business (the honest works and studies of our calling) for it thereby will grow stronger and more hardly vincible.

Ἀγαθὴ ἡ συν-
ταξιαὶς ἐκείνη
ἡ ταύτη.

6. A like expedient to remove discontent is good company. It not onely sometimes ministreth advices and arguments for content, but raiseth the drooping spirit, erecting it to a loving complaisance, drawing it out towards others in expressions of kindness, and yielding delight in those which we receive from others, infecting us by a kind of contagion with good humour, and instilling pleasant *Idea's* into our fancy, agreeably diverting us from sad and irksome thoughts: discontent affecteth retirement and solitude, as its element and food; good company partly starveth it by smothering sad thoughts, partly cureth it by exhilarating discourse. No man hardly can feel displeasure, while friendly conversation entertai- neth him; no man returneth from it without some refreshment and ease of mind.

7. Having right and lowly conceits of our selves is a most sure guardian and procurer of content: for answerable to a man's judgment of himself are his resentments of the dealing he meeteth with from God or man. He that thinks meanly as he ought of himself, will not easily be offended at any thing; any thing, will he think, is good enough for me; I deserve nothing from God, I cannot deserve much of man; if I have any competence of provision for my life, any tolerable usage, any respect, it is more than my due, I am bound to be thankful: but he that conceiveth highly (that is vainly) of himself, nothing will satisfie him; nothing, thinks he, is good enough for him, or answerable to his deserts; no body can yield him sufficient respect; any small neglect disturbeth and enrageth him: he cannot endure that any man should thwart his interest, should cross his humour, should dissent from his opinion; Hence seeing the world will not easily be induced to content of him as he doth of himself, nor to comply with his humours and pre-
mises

tences, it is impossible that he should be content.

8. It conduceth to this purpose to contemplate and resent the publick state of things, the interest of the world, of our countrey, of God's Church. The sense of publick calamities will drown that of private, as unworthy to be considered or compared with them; The sense of publick prosperity will allay that of particular misfortune. How (will a wise and good man say) can I desire to prosper and flourish, while the State is in danger or distress? how can I grieve, seeing my countrey is in good condition? is it just, is it handsome that I should be a non-conformist either in the publick sorrow or joy? Indeed

9. All Hearty Charity doth greatly alleviate discontent. If we bear such a good-will to our neighbour as to have a sincere compassion of his evils, and complacence in his good, our case will not much afflict us. If we can appropriate and enjoy the prosperity, the wealth, the reputation, of our neighbour, by delighting in them,

them, what can we want; what can displease us? If our heart is enlarged in pity for the misfortunes of others, it cannot be contracted with grief for our own: our sorrow, like water, being thus diffused, cannot be so deep but it will be more fruitfull; it will produce such effects as will comfort and please us; It is a stingy selfishness which maketh us so very sensible of crosses and so incapable of comfort.

10. Again, if we will attain contentment, we must take heed of setting our affection upon any worldly thing whatever, so as very highly to prize it, very passionately to affect it, very eagerly to pursue it; so as to conceive our happiness in any measure to hang on it or stick thereto: If there be any such thing, we shall be disappointed in the acquist, or the retention of it; or we shall be dissatisfied in its enjoyment.

So to adhere in affection to any thing is an adulterous disloyalty toward our Maker and Best friend; from which it is expedient that we should be reclaimed; whence God (in just anger, or in kind mercy)

will

will be apt to cross us in our attempts to get it, or to deprive us of its possession; whence the displeasure will follow, which always attendeth a separation from things we love. But if we be suffered to obtain or to retain it, we shall soon find dissatisfaction therein; being either disgusted with some bitterness in it (such as doth lurk in every sensible good) or being cloyed with its insouciance: it after a small enjoyment will become either distastfull or insipid.

This, according to continual experience, is the nature of all things, pleasant onely to sense or fancy, presently to satiate: no beauty can long please the eye, no melody the ear, no delicacy the palate, no curiosity the fancy; a little time doth waste away, a small use doth wear out the pleasure, which at first they afford: novelty commendeth and ingratiateth them; distance representeth them fair and lovely; the want or absence of them rendreth them desirable; but the presence of them dulseth their grace, the possession of them deadneth the appetite to them.

New

New

New objects with a gentle and gratefull touch warble upon the corporeal organs, or excite the spirits into a pleasant frisk of motion; but when use hath levigated the organs, and made the way so smooth and easie that the spirits pass without any stop, those objects are no longer felt, or very faintly; so that the pleasure ceaseth.

Onely those things which reason (religious and sound reason) doth approve, do yield a lasting (undecaying, unalterable) satisfaction: if we set our affections on them, we cannot fail of content: In seeking them we cannot be disappointed, for God (without any reservation or exception) hath promised to bestow them upon those who seriously and diligently seek them: nor can we be dispossessed of them; God will not take them away, and they lie beyond the reach of any other hand: Having them then we cannot but fully and durably be satisfied in the fruition of them; the longer we have them the more we shall like them; the more we taste them the better we shall relish

lish them: time wasteth not, but improverth the sense of their unfading beauty and indefectible sweetness.

II. It is of great influence toward contentedness with an earnest and impartial regard to contemplate things, as they are in themselves, divested of tragical appearances, in which they are wrapt by our own inconsiderate fancy, or which vulgar prejudices do throw upon them: As all things, looked upon by the corporeal eye through a mist, do seem bigger than in reality they are, so to the eye of our mind all things (both good and evil) seem hugely enlarged, when viewed through the fogs of our dusky imagination, or of popular conceit. If we will esteem that very good, which with a gay appearance dazzleth our imagination, or which the common admiration and applause of men commendeth, the most vain and worthless, the most dangerous, the most mischievous things often will appear such; and if we please to account those things greatly bad which look ugly or horridly to imagination, which are defamed by the injudicious

part

part of men; or which men commonly do loath, do fret at, do wail for, we shall take the best, most innocent, most usefull, most wholesome things for such; and accordingly these errors of our minds will be followed by a perverse practice, productive of dissatisfaction and displeasure to us. No man ever will be satisfied, who values things according to the price which fancy setteth on them, or according to the rate they bear in the common market; who distinguisheth not between good and famous, bad and infamous; who is affected accordingly with the want of those things, which men call good, with the presence of those, which they term bad.

But if we judge of things as God declareth, as impartial and cautious reason dictateth, as experience diligently observed (by their fruits and consequences) discovereth them to be, we shall have little cause to be affected by the want, or presence of any such thing which is wont to produce discontent.

¶ 12. We should to this purpose take especial care to search out through our

con-

condition, and pick thence the good that is therein, making the best we can of it, enjoying and improving it; but what is inconvenient or offensive therein declining it, diminishing it, tempering it so well as we may, always forbearing to aggravate it. There are in nature divers simples, which have in them some part, of some juice very noxious, which being severed and cast away, the rest becometh wholesome food; neither indeed is there any thing in nature so venomous, but that from it by art and industry may be extracted somewhat medicinal, and of good use, when duly applied; so in most apparent evils lieth inclosed much good, which if we carefully separate (casting away the intermixed dross and refuse) we shall find benefit and taste comfort thence; there is nothing so thoroughly bad, as being well ordered, and opportunely ministered will not doe us much good: So if from poverty we cast away or bear quietly that which a little pincheth the sense or grateth on the fancy, and enjoy the undistractedness of mind, the liberty,

erty, the leisure, the health, the security from envy, obloquy, strife, which it affordeth, how satisfactory may it become to us? The like conveniences are in disgrace, disappointment, and other such evils, which being improved may endear them to us: Even sin it self (the worst of evils, the onely true evil) may yield great benefits to us; it may render us sober and lowly in our own eyes, devout in imploring mercy, and thankfull to God for it; mercifull and charitable toward others in our opinions and censures; more laborious in our good practice, and watchfull over our steps: and if this deadly poison well administered yieldeth effects so exceedingly beneficial and salutary, what may other harmless (though unhandsome, and unpleasant) things doe, being skilfully managed?

13. It is a most effectual means of producing content, and curing discontent, to rowse and fortifie our faith in God, by with most serious attention reflecting upon the arguments and experiments, which assure us concerning God's particular providence over
all,

all, over us. It is really infidelity (in whole, or in part, no faith, or a small and weak faith) which is at the root as of all sin, so particularly of discontent: for how is it possible, did we firmly believe, and with any measure of attention consider, that God taketh care of us, that he tendereth our good, that he is ready at hand to succour us, (how then, I say, is it possible) that we should fear any want, or grievously resent any thing incident? But we like St. Peter are *ὀλιγόπιστοι*, of little faith, therefore we cannot walk on the sea; but in despair sink down: sometimes our faith is buried in oblivion or carelessness; we forget, or mind not that there is a providence; but look on things as if they fell out casually or fatally; thence expect no redress from heaven, so tumble into despair and disconsolateness. Sometimes because God doth not in our time and our way relieve us or gratifie us we slip into profane doubt, questioning in our hearts whether he doth indeed regard us, or whether any relief is to be expected from him; not considering, that onely God can tell

tell when, and how it is best to proceed; that often it is not expedient our wishes should be granted; that we are not wise enough, or just enough to appoint or chuse for our selves; that it is impossible for God to gratifie every man; that it would be a mad world, if God in his government thereof should satistie all our desires.

We forget how often God hath succoured us in our needs and straits, how continually he hath provided for us; how patiently and mercifully he hath born with us; what miracles of bounty and mercy he hath performed in our behalf; we are like that distrustfull and inconsiderate people, who *remembered not the hand of God, Psal. 78. 42.*
nor the day when he delivered them;
remembered not the multitude of his mercies; but soon forgat his works, Psal. 106. 7, 13, 21.
and waited not for his counsel; They forgat God their Saviour, who had done great things in Egypt, wondrous works in the land of Ham, and terrible things in the red Sea.

From such dispositions in us our discontents do spring; and we cannot

not cure them, but by recollecting
 our selves from such forgetfulness and
 negligence; by shaking off such wic-
 ked doubts and distrusts; by fixing
 our hearts and hopes on him, who a-
 lone can help us; who is *our strength,*
the strength of our heart, of our life,
of our salvation.

Of him (to conclude) let us hum-
 bly implore, that he in mercy would
 bestow upon us grace to submit in all
 things to his will, to acquiesce in all
 his dispensations, gladly to embrace
 and undergo whatever he alloteth to
 us; in every condition, and for all
 events befalling us heartily to adore,
 thank and bless him: Even so to the
 Ever Blessed God, our gracious maker
 and preserver, be eternally rendred all
 glory, thanksgiving and praise. *Amen.*

OF
PATIENCE.

The Sixth Sermon.

1 P E T. II. 21.

Because also Christ suffered for us, leaving us an example, that ye should follow his steps.

IN these words two things appear especially observable; a duty implied (the *duty of patience*) and a reason expressed, which enforceth the practice of that duty (the *example of Christ*.) We shall (using no more Preface, or circumstance) first briefly, in way of explication and direction, touch the duty it self, then more largely describe, and urge the example.

The word *patience* hath, in common usage, a double meaning, taken from the respect it hath unto two sorts of objects, somewhat different. As it respecteth provocations to anger, and revenge by injuries, or discourtesies, it signifieth a disposition of mind to bear them with charitable meekness; as it relateth to adversities and crosses disposed to us by providence, it importeth a pious undergoing and sustaining them. That both these kinds of patience may here be understood, we may, consulting and considering the context, easily discern: that which immediately precedeth, *If when ye doe well, and suffer for it, ye take it patiently, this is acceptable to God*, relateth to good endurance of adversity; that which presently followeth, *who when he was reviled, reviled not again, when he suffered he threatened not*, referrath to meek comporting with provocations: The Text therefore, as it looketh backward, doth recommend the patience of adversities, as forward, the patience of contumelies. But seeing both these objects are reducible to one more

SECT. VI. Of Patience.

827

more general, comprizing both, that is, things seeming evil to us, or offensive to our sense, we may so explicate the duty of patience, as to include them both.

Patience then is that vertue, which qualifieth us to bear all conditions, and all events, by God's disposal incident to us, with such apprehensions and persuasions of mind, such dispositions and affections of heart, such external deportments, and practices of life as God requireth, and good reason directeth. Its nature will, I conceive, be understood best by considering the chief acts which it produceth, and wherein especially the practice thereof consisteth; the which briefly are these.

1. A thorough persuasion, that nothing befalleth us by fate, or by chance, or by the mere agency of inferiour causes, but that all proceedeth from the dispensation, or with the allowance of God,

(that, *Affliction doth not come forth of the dust, nor doth trouble spring out of the ground; but that all, both good and evil proceedeth out of the mouth of the most high*) according as David reflected,

2 Sam. 16.
10.

Job 1. 21.

Psal. 25. 10.
145. 17.

2 King. 20.
19.

Psal. 119. 75.

Job 5. 17.
Jam. 1. 12.
Prov. 3. 12.
Heb. 12. 5.
Rev. 3. 19.

reflected, when Shimei reviled him; *Let him* (said the good King) *curse, because the Lord hath said unto him, curse David; and as Job, when he was spoiled of all his goods, acknowledged, The Lord gave, and the Lord hath taken away.*

2. A firm belief, that all occurrences (however adverse, and cross to our desires) are well consistent with the justice, wisdom and goodness of God; so that we cannot reasonably disapprove, repine at, or complain of them; but are bound and ready to avow with the Psalmist, that, *All his paths are mercy and truth; He is righteous in all his ways, and holy in all his works; to judge and say with Hfezekiah, Good is the word of the Lord, which thou hast spoken; to confess with David unto him, I know, O Lord, that thy judgments are right; and that thou in faithfulness hast assisted me.*

3. A full satisfaction of mind, that all (even the most bitter, and sad accidents) do (according to God's purpose) tend, and conduce to our good; acknowledging the truth of those divine Aphorisms; *Happy is the*

the man whom God correcteth; whom the Lord loveth he correcteth, even as a Father the Son, in whom he delighteth. As many as I love I rebuke, and chastise.

4. An entire submission, and resignation of our wills to the will of God; suppressing all rebellious insurrections, and grievous resentments of heart against his providence; which may dispose us heartily to say after our Lord, *Let not my will, but thine be done*; with good Eli, *It is the Lord*; *Let him doe what seemeth him good*; with David, *Here I am*; let him doe to me as seemeth good to him; yea even with Socrates, *If so it pleaseth God, so let it be*.

5. Bearing adversities calmly, cheerfully and courageously; so as not to be discomposed with anger, or grief; not to be put out of humour, nor to be dejected or disheartened; but in our disposition of mind to resemble the primitive Saints, who were *grieved*, but always *rejoycing*; who took joyfull in the spoiling of their goods, who accounted it all joy when they fell into divers tribulations.

Lam. 3. 26.

Psal. 37. 7.

27. 14.

Psal. 42. 5.

2 Cor. 4. 8.

Prov. 3. 11.

6. A hopefull confidence in God for the removal or easement of our afflictions, and for his gracious aid to support them well; agreeable to those good rules and precepts: *It is good that a man should both hope, and wait quietly for the salvation of the Lord: Rest in the Lord, and wait patiently for him: wait on the Lord, he of good courage, and he shall strengthen thine heart:* according to the pattern of David, who, in such a case, thus reasoned and staid himself: *Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God, for I shall yet praise him for the help of his countenance, and after the holy Apostles, who in their most forlorn estate could say, We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.*

7. A willingness to continue, during God's pleasure, in our afflicted state, without weariness, or irksome longings for alteration; according to that advice of the Wiseman; *My son, despise not the chastening of the Lord, neither*

neither be weary of his correction; and
 that of the Apostle, tacked with our
 Lord's example; Considering him that Heb. 12. 3.
 endured such contradiction of sinners
 against himself, desire ye not to be weary, and
 faint in your minds. As lowly frame of mind (that
 is, being sober in our conceits of our
 selves, sensible of our unworthiness,
 and meanness, of our natural frailty,
 penury, and wretchedness, of our
 manifold defects and miscarriages in
 practice, being meek and gentle, ten-
 der and pliable in our temper, and
 frame of spirit; being deeply affect-
 ed with reverence and dread toward
 the awfull majesty, mighty power,
 perfect justice and sanctity of God;
 all this wrought by our adversity
 effectually, according to its design,
 quelling our haughty stomach, soft-
 ning our hard hearts, mitigating our
 peevish humours; according to Saint
 Peter's injunction, be humbled un- 1 Pet. 5. 6.
 der the mighty hand of God; and God's
 own approbation joined with a gra-
 tious promise, To this man will I
 look, when he shall sit of a poor and
 contrite spirit, and trembleth at my
 word, 9. Re.

being: Restraining our tongues from
 all discontentfull complaints, and mur-
 murings, all prophane, harsh, unfa-
 voury expressions, importing displea-
 sure, or dissatisfaction in God's deal-
 ings toward us, arguing desperation
 or distrust in him; such as were those
 of the impatient and incredulous Is-
 raelites: They spake against God, and
 said, can God furnish a table in the
 wilderness? should he smite the rock,
 that the waters gashed out, and the
 streams overflowed; can he give bread
 also, can he provide flesh for his people?
 Such as they used, of whom the Pro-
 phet said: When they shall be hungry,
 they will curse themselves, and curse
 their King, and their God; such as
 they were guilty of, whom St. Jude
 calleth *joyless, and weary, murmurers,*
and quarrelous persons (or
 such as found fault with their lot)
 that which is styled, *charging God*
foolishly, for abstaining from which
 (notwithstanding the pressure of
 his most grievous calamities) Job is
 commended (where 'tis said, Job sin-
 ned not, neither charged God foolishly)
 with which the Prophet condemneth
 as

as unreasonable in that expostulation;
Wherefore doth the living man complain? In such cases we should smother our passions in a still and silent demeanour, as the *Psalmist* advised, and as he practised himself: *I was dumb (saith he) and opened not my mouth, because it was thy doing.* Yea contrariwise patience requireth

Lam. 3. 39.

Psal. 37. 7.

46. 10. 4. 4.

Psal. 39. 9.

10. Blessing and praising God (that is, declaring our hearty satisfaction in God's proceedings with us, acknowledging his wisdom, justice and goodness therein, expressing a grateful sense thereof, as wholesome and beneficial to us) in conformity to *Job*, who, upon the loss of all his comforts, did thus vent his mind: *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*

Job 1. 21.

11. Abstaining from all irregular and unworthy courses toward the removal, or redress of our crosses; chusing rather to abide quietly under their pressure, than by any unwarrantable means to relieve or relaxe our selves; contentedly wearing, rather than violently breaking our yoke, *Jer. 3. 3.*

or

- or *bursting our bonds*; rather continuing poor, than striving to enrich our selves by fraud or rapine; rather lying under contempt, than by sinfull or sordid compliances attempting to gain the favour and respect of men; rather embracing the meanest condition, than labouring by any turbulent, unjust, or uncharitable practices to amplify our estate; rather enduring any inconvenience, or distress, than *setting our faces toward Egypt*, or having recourse to any succour, which God disalloweth; according to what is implied in that reprehension of St. Paul,
- Jer. 42. 15. *our faces toward Egypt*, or having recourse to any succour, which God disalloweth; according to what is implied in that reprehension of St. Paul,
- 1 Cor. 6. 7. *Now therefore it is utterly a fault among you, because ye go to law one with another: Why do ye not rather take wrong; why do ye not rather suffer your selves to be defrauded? and*
- 1 Pet. 4. 19. *in that advice of St. Peter; Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithfull creatour.*
12. A fair behaviour toward the instruments and abettors of our affliction; those who brought us into it, or who detain us under it, by keep-
ing

Serm. VI. Of Patience.

205

ing off relief, or sparing to yield the succour which we might expect; the forbearing to express any wrath or displeasure, to exercise any revenge, to retain any grudge, or enmity toward them; but rather even upon that score bearing good-will, and shewing kindness unto them; unto them, not onely as to our brethren, whom according to the general law of charity we are bound to love, but as to the servants of God in this particular case, or as to the instruments of his pleasure toward us; considering that by maligning or mischieving them, we do signify all resentment of God's dealings with us, and in effect through their sides, do wound his providence: thus did the pious King demean himself, when he was bitterly reproached, and cursed by Shimei; 2 Sam. 16.7. not suffering (upon this account) any harm or requital to be offered to him; thus did the holy Apostles, who being reviled did bless, being persecuted did bear it, being defamed did not treat; thus did our Lord deport himself toward his spitefull adversaries, who being reviled did not revile again; when

2 Sam. 16.7.

1 Cor. 4. 12.

1 Pet. 2. 23.

3. 9.

when he suffered did not threaten, but committed it to him that judgeth righteously.

13. Particularly in regard to those, who by injurious and offensive usage, do provoke us; patience importeth,

1. That we be not hastily, over-easily, not immoderately, not pertinaciously incensed with anger toward them; according to those divine pre-

Jam. 1. 19.

Ecclef. 7. 9.

Prov. 16. 32.

14, 17, 29.

Rom. 12. 19.

Eph. 4. 31,

26.

Coloss. 3. 8.

Matt. 5. 21,

24.

Psal. 37. 8.

cepts, and aphorismes; *Be slow to wrath; Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools. Give place to wrath (that is remove it.) Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. Cease from anger, let go displeasure, fret not thy self any wise to do evil.*

2. That we do not in our hearts harbour any ill-will, or ill-wishes, or ill designs toward them, but that we truly desire their good, and purpose to further it, as we shall have ability and occasion; according to that law (even charged on the Jews,) *Thou*

Levit. 19. 18.

shalt not bear any grudge against the children of thy people; but thou shalt love

Love thy neighbour as thy self; and according to that noble command of our Saviour; Love your enemies, pray for them which despitefully use you, and persecute you. Matt. 5. 44. Luc. 6. 27.

3. That in effect we do not execute any revenge, or for requital doe any mischief to them, either in word or deed; but for their reproaches exchange blessings (or good words and wishes) for their outrages repay benefits, and good turns; according to those Evangelical rules; Doe good to them that hate you, Bless them that curse you; Bless them that persecute you, bless and curse not; See that we render evil for evil: Be pitifull, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing; If thine enemy hunger, feed him; if he thirst, give him drink: Say not I will doe to him as he hath done to me; I will render to the man according to his work: Say thou not I will recompence evil, but wait on the Lord, and he shall save thee. Prov. 25. 21. Rom. 12. 20. Prov. 24. 29. 20. 22.

4. In fine, patience doth include and produce a general meekness and kindness of affection, together with

an

an enlarged sweetness, and pleasantness in conversation and carriage toward all men; implying, that, how hard soever our case, how sorry or sad our condition is, we are not therefore angry with the world; because we do not thrive, or flourish in it; that we are not dissatisfied, or disgusted with the prosperous estate of other men; that we are not become sullen or froward toward any man, because his fortune excellerh ours; but that rather we do *rejoice with them that rejoice*; we do find complacence, and delight in their good success, we borrow satisfaction and pleasure from their enjoyments.

In these, and the like acts, the practice of this vertue (a vertue, which all men, in this state of inward weakness, and outward trouble, shall have much need and frequent occasion to exercise) consisteth; unto which practice, even Philosophy, natural reason, and common sense do suggest many inducements; the tenour of our holy faith and religion do supply more and better; but nothing can more clearly direct, or more powerfully excite

the thereto, than that admirable example, by which our Text doth enforce it: some principal of those rational inducements we shall cursorily touch, then insist upon this example.

It will generally induce us to bear patiently all things incident, if we consider, That it is the natural right and prerogative of God to dispose of all things, to assign our station here, and allot our portion to us; whence it is a most wrongfull insolence in us, by complaining of our state, to contest his right, or impeach his management thereof; That we are obliged to God's free bounty for numberless great-benefits and favours; whence it is vile ingratitude to be displeased for the want of some lesser inconveniences; That God having undertaken, and promised to support and succour us, it is a heinous affront to distrust him, and consequently to be dissatisfied with our condition; That seeing God doth infinitely better understand what is good for us, than we can do; he is better affected toward us, and more truly loveth us than we do our selves;

he with an unquestionable right hath an uncontrollable power to dispose of us, it is most reasonable to acquiesce in his choice of our state; That since we have no claim to any good, or any pleasure, and thence in withholding any, no wrong is done to us, 'tis unjust and frivolous to murmur, or grumble; since we are, by nature, God's servants, it is fit the appointment of our rank, our garb, our diet, all our accommodations, and employments in his family, should be left entirely to his discretion and pleasure; That we being grievous sinners, *less than the least of God's mercies*, meriting no good, but deserving sore punishment from him, it is just, that we should be highly content and thankful for any thing on this side death and damnation; That our afflictions, being the natural fruits and results of our choice, or voluntary miscarriages, it is reasonable we should blame our selves rather than pick quarrels with Providence for them. That our condition, be it what it will, cannot, being duly estimated, be extremely bad, or insupportably grievous; for that

as no condition here is perfectly and purely good (not deficient in some accommodations, not blended with some troubles) so there is none that hath not its conveniencies and comforts; for that it is our fond conceits, our froward humours, our perverse behaviours, which create the mischiefs adherent to any state; for that also how forlorn soever our case is, we cannot fail, if we please, of a capacity to enjoy goods far more than counter-vailling all possible want of these goods, or presence of these evils; we may have the use of our reason, a good conscience, hope in God, assurance of God's love and favour, abundance of spiritual blessings here, and a certain title to eternal glory and bliss hereafter; which if we can have, our condition cannot be deemed uncomfortable. That indeed our adversity is a thing very good and wholesome, very profitable and desirable, as a means of breeding, improving and exercising the best virtues, of preparing us for, and entitling us to the best rewards. That our state cannot ever be desperate, our adversity probably may not

be lasting (there being no connexion between the present and the future, vicissitudes being frequent, all things depending on the arbitrary dispensation of God, who doth always pity us, and is apt to relieve us.) That however our affliction will not outlive our selves, and certainly must soon expire with our life. That this world is not a place of perfect convenience, or pure delight; we come not hither to doe our will, or enjoy our pleasure, we are not born to make laws, or pick our condition here; but that *trouble* is natural and proper to us (*We are born thereto, as the sparks fly upwards.*) No tribulation seisseth us, but such as is humane; whence 'tis reasonable that we contentedly bear the crosses sutable to our nature and state. That no adversity is in kind, or degree, peculiar to us, but if we survey the conditions of other men (of our brethren every where, of our neighbours all about us) and compare our case with theirs, we shall find, that we have many consorts, and associates in adversity, most as ill, many far worse bestead than our selves; whence

Job 5. 7.

1 Cor. 10. 13.

whence it must be a great fondness and perverseness to be displeased that we are not exempted from, but exposed to bear a share in the common troubles and burthens of mankind. That it hath particularly been the lot of the best men (persons most excellent in vertue, and most deep in God's favour) to sustain adversity; and it therefore becometh us willingly and chearfully to accept it. That, in fine, patience it self is the best remedy to ease us in, to rescue us from adversity; for it cannot much annoy us, if we bear it patiently. God will, in mercy, remove it, if we please him, by demeaning our selves well under it; but that impatience doth not at all conduce to our relief, doth indeed exasperate, and augment our pain: Such considerations may induce us to a patience in general respecting all sorts of evils.

There are also reasons particularly disposing to bear injuries and contumelies from men calmly and meekly, without immoderate wrath, rancorous hatred, or spitefull revenge toward them: Because they do proceed

from divine providence, disposing or permitting them (for the trial of our patience, the abasing our pride, the exercising of some other vertues, or for other good purposes) to fall upon us; Because vindication of misdemeanours committed against us doth not appertain to us; we not being competent Judges of them, nor rightfull executours of the punishments due to them; God having reserved to himself the right of decision, and power of execution: *Vengeance is*

Rom. 12. 19.

Heb. 10. 30.

Deut. 32. 35.

36.

Vid. Tert. de

pat. cap. 10.

mine, saith the Lord, I will repay it. Because we are obliged to interpret charitably the actions of our neighbour, supposing his miscarriages to proceed from infirmity, from mistake, or from some cause, which we should be rather inclinable to excuse, than to prosecute with hatred, or revenge. Because indeed our neighbours most culpable offences, as issuing from distemper of mind, are more reasonably the objects of compassion, and charity, than of anger, or ill-will. Because we are bound to forgive all injuries by the command of God, and in conformity to his example, who passeth

passeth by innumerable most heinous offences committed against himself:

Gracious is the Lord, and full of compassion, slow to anger, and of great mercy; long-suffering, and plenteous in mercy and truth; so must we be also,

if we will be like him, or please him.

Because we our selves, being subject to incur the same faults in kind, or greater in value, do need much pardon,

and should thence be ready to allow it unto others; both in equity,

and in gratitude toward God; lest that

in the Gospel be applied to us; *O thou* Matt. 18. 32

wicked servant, I forgave thee all that

debt; because thou desiredst me;

Shouldst not thou also have had com-

passion upon thy fellow servant, even as

I had pity on thee? Because God hath

made it a necessary condition of our

obtaining mercy; promising us fa-

vour if we yield it, menacing us ex-

tremitie, if we refuse it: If ye for-

give men their trespasses, your heaven-

ly father will also forgive you; But if

ye forgive not men their trespasses,

neither will your father forgive your

trespasses. Because our neighbour

suffering by our revenge in any man-

ner (in his body, interest, or reputation) doth not any-wise profit us, or benefit our estate, but needlessly doth multiply and encrease the stock of mischief in the world; yea commonly doth bring farther evil upon our selves, provoking him to go on in offending us, rendring him more implacably bent against us, engaging us consequently deeper in strife and trouble: Because no wrong, no disgrace, no prejudice we can receive from men is of much consequence to us, if our mind be not disorder'd if we are free from those bad passions, which really are the worst evils that can befall us. Because, in fine, impatience it self is insignificant, and ineffectual to any good purpose; or rather produceth ill effects; It doth not cure our wound, or assuage our grief; it removeth no inconvenience, nor repaireth any damage we have received; but rather enflameth our distemper, and aggravateth our pain; more really indeed molesting and hurting us, than the injury or discourtesie which causeth it: Thus briefly doth reason dictate to us the practice of all patience.

But

*Idcirco quis
se ladit ut do-
leat, quia
fructus lade-
ntis in dolore
lasi est. Tert.
de pat. 8.
Si patientia
incubabo, non
dolebo; si
non dolebo, ul-
cisci non desi-
derabo. Ib.
10.*

But the example proposed by the Apostle here, and otherwhere by Saint Paul (*Let the same mind be in you*, Phil. 2. 5, *which was also in Christ Jesus*—) (by the Apostle to the Hebrews (*Let us* Heb. 12. 1, 2, *run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith*—) by our Lord himself (*Learn of me, for* Matt. 11. 29. *I am meek and lowly*) that doth in a more lively manner express how in such cases we should deport our selves, and most strongly engageth us to comply with duties of this nature. Let us now therefore describe it, and recommend it to your consideration.

The example of our Lord was indeed in this kind the most remarkable that ever was presented, the most perfect that can be imagined: He was, above all expression, *a man of sorrows and acquainted with grief*; he did undertake, as to perform the best works, so to endure the worst accidents, to which humane nature is subject; his whole life being no other than one continual exercise of patience, and meekness, in all the parts, and to the utmost degrees of them:

If

If we trace the footsteps of his life, from the fordid manger to the bloody cross, we shall not be able to observe any matter of complacence, scarce any of comfort (in respect to his natural or worldly state) to have befallen him.

Matt. 19. 55.
Marc. 6. 3.

His parentage was mean, to appearance, and his birth, in all exteriour circumstances, despicable. *Is not this the Carpenter's Son?* were words of contempt and offence, upon all occasions thrown upon him.

Matt. 8. 20.

His life was spent not only in continual labour, and restless travel, but in hard poverty, yea in extreme penury, beneath the state, not only of the meanest men, but of the most shifting beasts. *The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.*

Matt. 21. 18,
19.
Nullius in-
genitum, re-
ne deservit.
Tert.

For his necessary sustenance we find him often destitute of ordinary provision (as when he sought food from the barren fig-tree) often indebted for it to the courtesie, and (as it were) alms of the vilest people, of *Publicans and Sinners*: so *et quia innoxius,*

he

he was (as the *Apostle* saith) *a beggar* 2 Cor. 8. 9.

Yet may we never perceive him any-wise discontented with, or complaining of his condition; not discouraged, or depressed in spirit thereby; not solicitously endeavouring any correction or change thereof; but willingly embracing it; heartily acquiescing therein; and, notwithstanding all its inconveniences, cheerfully discharging his duties, vigorously pursuing his main designs of procuring glory to God, and benefit to men.

Nor did he onely with content undergo the Incommodities of a poor estate, but he was surrounded with continual dangers; the most powerful men of those times (enraged with envy, ambition, and avarice) desperately maligning him; and being incessantly attentive upon all occasions to molest, hurt and destroy him:

The world (as he saith himself, that Joh. 15. 18. is, all the powerfull and formidable part of the world) hating me; Yet did not this any-wise dismay, or discompose him; nor cause him either to repine at his condition, or decline his duty.

duty. He utterly disregarded all their spitefull machinations, persisting immoveable in the prosecution of his pious and charitable undertakings, to the admiration of those who observed his demeanour; *Is not this he (said they) whom they seek to kill? but lo he speaketh boldly.*

Joh. 7. 25.

Luc. 4. 30.

Matt. 21. 27.

22. 18.

He did indeed sometimes opportunely shun their fury, and prudently did elude their snares, but never went violently to repell them, or to execute any revenge for them; improving the wonderfull power he was endued with, altogether to the advantage of mankind, never to the bane or hurt of his malicious enemies.

Sensible enough he was of the causeless hatred they bare him; (*ἐμίσησαν με διότι οὐκ οἶδαν, They, said he, have hated me for nothing;*) and of their extreme ingratitude; yet never could he be provoked to resent, or requite their dealing;

Joh. 15. 25.

Joh. 10. 31.

see how mildly he did expostulate the case with them; *Then (saith St. John) the Jews took up stones to stone him: Jesus answered them, Many good works have I shewed you from my Father, for which of those do ye stone me?*

To

Serm. VI. Of Patience.

221

To be extremely hated, and inhumanely persecuted without any fault committed, or just occasion offered, is greatly incensive of humane passion; but for the purest, and strongest good-will, for the most unexpressible beneficence, to be recompensed with most virulent reproaches, most odious slanders, most outrageous misusages, How exceeding was that meekness, which without any signification of regret, or disgust, could endure it?

Out of most tender charity, and ardent desire of their salvation, he instructed them, and instilled heavenly doctrine into their minds, what thanks, what reward did he receive for that great favour? to be reputed, and reported an impostour: *πλατὰ τὸν ὄχλον*, he (said they) doth impose upon the people.

Matt. 23. 37.

Joh. 7. 12.
Matt. 27. 63.

He took occasion to impart the great blessing of pardon for sin to some of them, confirming his authority of doing it by a miraculous work of goodness; How did they resent such an obligation? by accounting him a blasphemer: Behold (saith Saint Matthew) certain of the Scribes said

Matt. 9. 3.
Ec.

said

said within themselves, this man blasphemeth: which most harsh and uncharitable censure of theirs he did not fiercely reprehend, but calmly discussed, and refuted by a clear reasoning; *in adiutorem meum est; Wherefore conceive ye evil in your hearts; for whether is easier to say, thy sins are forgiven thee, or to say arise and walk?* that is, Is it not credible that he, who can perform the one, may dispense the other?

Ingratos curavit, insidiatoribus cessit. Tert.

Act. 10. 38.

*Mar. 9. 34
12. 24.*

Matt. 10. 25.

He freed them from most grievous diseases, yea rescued them from the greatest mischief possible in nature, being possessed by the unclean Fiend; How did they entertain this mighty benefit, by most horrible calumny accusing him of Sorcery, or conspiracy with the Devil himself? *The Pharisees said, he casteth out Devils by the Prince of the Devils; yea thence attributing to him the very name and title of the grand Devil: If they have called the master of the house Beelzebub, how much more (shall they defame) them of his household?* Yet this most injurious defamation he no otherwise rebuketh, than by a mild discourse,

course, strongly confuting it: Every *Matt. 12. 25.*
Kingdom (said he) *divided against*
it self is brought to desolation—and
if Satan cast out Satan, he is divided
against himself: how then shall his
Kingdom stand? that is, the Devil bet-
 ter understands his interest, than to
 assist any man in dispossessing himself.

He did constantly labour in re-
 claiming them from error and sin, in
 converting them to God and good-
 ness, in proposing fair overtures of
 grace and mercy to them, in shewing
 them by word and practice the sure
 way to happiness; What issue was
 there of all his care and pains? What
 but neglect, distrust, disappointment,
 rejection of himself, of what he said,
 and what he did? *Who hath believed* *Joh. 12. 38.*
our report, and to whom hath the arme
of the Lord been revealed? was a Pro-
 phesy, abundantly verified by their
 carriage toward him.

These, and the like usages, which
 he perpetually did encounter, he con-
 stantly received without any passi-
 onate disturbance of mind, any bitter
 reflexions upon that generation, any
 revengefull enterprises against them;
 yea

yea requited them with continued earnestness of hearty desires, and laborious endeavours for their good.

We might observe the ingratefull disrespects of his own Countrymen, and kindred toward him, which he passeth over without any grievous disdain; rather excusing it, by noting that entertainment to have been no peculiar accident to himself, but usual to all of like employment; *No Prophet* (said he) *is acceptable in his own country.*

Luc. 4. 24.

Matt. 13. 57.

Non illi salutem civitati quæ cum recipere noluerat tratus est, cum etiam discipuli tam contumelioso oppido caelestes ignes representari voluissent.

Tert.

We might also mention his patient suffering repulses from strangers; as when being refused admittance into a *Samaritan* Village, and his disciples being incensed with that rude discourtesie, would have fire called down from heaven to consume those churls, he restrained their unadvised wrath, and thus expressed his admirable meekness; *The Son of man is not come to destroy mens lives, but to save them.*

Luc. 9. 53.

36.

We might likewise remark his meek comporting with the stupid and perverse incredulity of his disciples, notwithstanding so many pregnant, and palpable inducements continually

* Luc. 9. 41.

Matt. 17. 17.

Non peccatores, non publicanos aspernatus est. Tert.

usually exhibited for confirmation of their faith; the which he no other wise, than sometime gently, admonisheth them of, saying, *in deuto 15.* *Matt. 8. 26.*
Why are ye fearfull; O ye of little faith; in deuto 15. *14. 31.*
thou of small faith; why dost thou doubt?

What should I insist on these, although very remarkable instances? since that onelcene of his most grievous (shall I say, or glorious) passion doth represent unto us a perfect, and most lively image of the highest patience and meekness possible: of the greatest sorrow that ever was or could be, yet of a patience surmounting it; of the extremest malice that ever was conceived, yet of a charity overwaying it; of injury most intolerable, yet of a meekness willingly and sweetly bearing it. There may we observe the greatest provocations from all hands to passionate animosity of spirit, and intemperate heat of speech, yet no discovery of the least disorderly, angry, or revengefull thought, the least rash, bitter, or reproachfull word, but all undergone with clearest sere-

Q

nity

nity of mind, and sweetness of carriage toward all persons.

To Judas, who betrayed him, How doth he address himself? Doth he use such terms as the Man deserved, or as passion would have suggested, and reason would not have disallowed? Did he say, Thou most perfidious villain, thou monster of iniquity and ingratitude; thou desperately wicked wretch; Dost thou, prompted by thy base covetousness, treacherously attempt to ruine thy gracious Master, and best Friend; thy most benign and bountifull Saviour? No, in stead of such proper language, he useth the most courteous and endearing terms: *Friend*, (or companion), *for what dost thou come?* Or what is thy business here? a tacite charitable warning there is to reflect upon his unworthy and wicked action, but nothing apparent of wrath, or reproach.

From his own disciples and servants, who had beheld his many miraculous works, and were indebted to him for the greatest favours, he

reasons

reasonably might have expected a most faithfull adherence, and most diligent attendance on him in that juncture; yet he found them careless, and slothfull: What then? How did he take it? Was he angry, did he upbraid, did he storm at them? Did he threaten to discard them? No; he onely first gently admonisheth them: *What could ye not watch one hour with me? then a little exciteeth them;* Matt. 26. 40;

Watch and pray, that ye enter not into temptation: he withall suggesteth an excuse for their drowsiness and dullness; *The Spirit is willing, but the flesh is weak;* in fine, he indulgeth to their weakness, letting them alone, and saying, *Go. In the morning, Slee on now and take your rest.* 45.

When he foresaw they would be offended at his (to appearance) disastrous estate, and fearfully would desert him, he yet expressed no indignation against them, or decrease of affection toward them upon that score; Matt. 26. 31; but simply mentioneth it, as unconcerned in it, and not affected thereby.

Luc. 22. 61,

62.

Ἐρίσας

τῷ Πέτρῳ.

104. 25. 30. 11

And the unworthy Apostacy of that disciple, whom he had especially favoured and dignified, he onely did mildly forewarn him of, requiting it foreseen by the promise of his own effectual prayers for his support and recovery; and when St. Peter had committed that heinous fact, our good Lord onely *looked on him* with an eye of charity and compassion; which more efficaciously struck him, than the most dreadfull threat, or sharp reprehension could have done; Peter thereupon *went out, and wept bitterly.*

Job. 18. 23.
Cypr. Epist.
65.

When the High-Priests officer, upon no reasonable occasion, did injuriously and ignominiously strike him, he returned onely this mild expostulation: *If I have spoken evil, bear witness of the evil; if well, why smitest thou me?* that is, I advise thee to proceed in a fair and legal way against me, not to deal thus boisterously and wrongfully, to thy own harm.

Even carefull and tender he was of those, who were the instruments of his suffering; he protected them from harm,

harm, who conducted him to execution; as we see in the case of the High-Priests servant, whom (with Luc. 22. 51, &c. more zeal, than wherewith he ever regarded his own safety) he defended from the fury of his own friend, and cured of the wounds received in the way of persecuting himself.

All his demeanour under that great trial was perfectly calm, not the least regret, or reluctancy of mind, the least contradiction, or obloquy of speech appearing therein; such it was as became *the Lamb of God*, who Ira. 53. 7. was to *take away the sins of the world*, by a willing oblation of himself; such as did exactly correspond to the ancient Prophecies; *He was oppressed, and he was afflicted, yet he opened not his mouth; he was brought as a Lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth; and, I gave* Ira. 50. 6. *my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.*

Neither did the wrongfull slanders devised and alledged against him by suborned witnesses, nor the virulent invectives of the Priests, nor the barbarous clamours of the people, nor the contemptuous spitting upon him, and buffeting him, nor the cruel scourgings, nor the contumelious mockeries, nor all the bloody tortures inflicted upon him, wring from him one syllable importing any dissatisfaction in his case, any wrath conceived for his misusages, any grudge or ill-will in his mind toward his persecutors; but on the contrary, instead of hatred and revenge he declared the greatest kindness and charity toward them, praying heartily to God his Father for the pardon of their sins. Instead of aggravating their crime and injury against him, he did in a sort extenuate and excuse it, by consideration of their ignorance and mistake:

Luk. 23. 34. *Lord, (said he, in the height of his sufferings) forgive them, for they know not what they doe. The life they so violently bereaved him of, he did willingly mean to lay down for the ransom of their lives; the blood they*
spilt

spite he wished to be a salutory balsam for their wounds and maladies; he most cheerfully did offer himself by their hands a sacrifice for their offences. No small part of his afflictions was a sense of their so grievously displeasing God, and pulling mischief on their own heads, a foresight of his kind intentions being frustrated by their obstinate incredulity and impenitence, a reflexion upon that inevitable vengeance, which from the divine justice would attend them; this foreseen did work in him a distastfull sense, (more grievous than what his own pain could produce) and drew from him tears of compassion (such as no resentment of his own case could extort) for, *When he was come near* Luk. 19. 41. *he beheld the City, and wept over it,* 13. 34. *saying; O that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace.*

If ever he did express any commotion of mind in reference to this matter, it was onely then when one of his friends, out of a blind fondness of affection did presume to dissuade him from undergoing these evils; then indeed

deed being somewhat moved with indignation he said to St. Peter, *Get thee behind me, Satan, for thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.*

Neither was it out of a stupid insensibility or stubborn resolution that he did thus behave himself; for he had a most vigorous sense of all those grievances, and a strong (natural) aversion from undergoing them; as those dolorous agonies wherewith he struggled; those deadly groans he uttered; those monstrous lumps of blood he swet out; those earnest prayers he made to be freed from them, declare; but from a perfect submission to the divine will, an entire command over his passions, an excessive charity toward mankind this patient and meek behaviour did spring: *The Cup which my father hath given me, shall I not drink it? O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt? Let not my will, but thine be done. No man taketh away my life, but I lay it down of my own accord: I will give my flesh*

Matt. 26.

37, 38.

Luk. 22. 44.

Joh. 12. 27.

Matt. 26. 39.

Heb. 5. 7.

Joh. 18. 11.

Matt. 26. 39.

Luk. 22. 42.

Joh. 10. 18.

6. 51.

flesh for the life of the world: So doth our Lord himself express the true grounds of his passion and his patience. *Such is the example of our Lord;* the serious consideration whereof how can it otherwise than work patience and meekness in us; If He, that was *the Lord of glory* (infinitely excellent in dignity and vertue) did so readily embrace, did so contentedly endure such extremities of penury, hardship, disgrace and pain, how can we refuse them or repine at them? can we pretend to a better lot than he received, (or presume that God must deal better with us than he did with his own dearest Son? Can we be displeased at a conformity to our Lord and Master? Can we without shame affect to live more splendidly, or to fare more deliciously than he chose to doe? Shall we fret or wail, because our desires are crossed, our projects defeated, our interests any wise prejudiced; when as his most earnest desires, and his most painfull endeavours had so little of due and desired success: when He was ever ready, and had so constant

occa-

occasion to say, *Let not my will be done*? Can we despise that state of meanness and sorrow which He from the highest sublimities of glory and beatitude was pleased to stoop unto? Can we take our selves for the wait of any present conveniences or comforts to be wretched, whenas the fountain of all happiness was destitute of all such things, and scarce did ever taste any worldly pleasure? Are

Luk. 14. 27. We fit or worthy to be his disciples, if
9. 23. we will not take up his cross and fol-
Matt. 10. 38. low him; if we will not go to his
16. 24. School (that School wherein he is

Heb. 5. 8. said himself to have *learned obedience*) if we will not con that lesson which he so loudly hath read out, and transcribe that copy which he so fairly hath set before us? Can we pretend to those great benefits, those high privileges, those rich and excellent rewards, which he hath attained for us, and which he proposeth

Heb. 2. 9, 10. to us, if we will not go on toward
Phil. 2. 9. them in that way of patience which he hath trod before us? *Learn from*

Heb. 12. 3. *He Can we also, if we consider him that endured such contradiction of sinners,*

ners, be transported with any wrath-
full or revengefull passion, upon any
provocation from our brethren? Can
we hope, or wish for better usage
from men than our Lord did ever
find? Can we be much displeased
with any man for thwarting our de-
sires or interests, for dissenting from
our conceits, for crossing our humours;
wheras he (to whom all respect and
observance was due) did meet with
so little regard or compliance in any
way; continually did encounter re-
pulses, disappointments, oppositions
from the perverse and spitefull world?
Can we be very jealous of our credit,
or furious when our imaginary ho-
nour (honour, that we never really
deserved, or can justly claim, being
guilty of so many great faults and
sins) is touched with the least dis-
gracefull reflexion, if we do well ob-
serve and mind, that the most truly,
and indeed onely honourable per-
sonage (onely honourable, because onely
innocent person) that ever was,
had his reputation aspersed by the
most odious reproaches, which dee-
pest envy and malice could devise,
with-

*Quam gravis
causa sit ho-
minis Chri-
stiani servum
pati nolle cum
prior passus sit
Dominus, &c.
Cypr. Ep. 96.*

without any grievous resentment, or being solicitous otherwise to assert or clear it than by a constant silence? Can we be exasperated by every petty affront, (real or supposed) when the most noble, most courteous, most obliging person that ever breathed upon earth was treacherously exposed to violence by his own servant, shamefully deserted by his own most beloved friends, despitefully treated by those whom he never had offended, by those upon whom he had heaped the greatest benefits, without expressing any anger or displeasure against them, but yielding many signal testimonies of tenderest pity and love toward them? Can we see our Lord treated like a slave and a thief, without any disturbance or commotion of heart; and we vile wretches upon every slight occasion swell with fierce disdain, pour forth reproachfull language, execute horrible mischief upon our brethren? He indeed was surrounded with injuries and affronts; every sin that since the foundation of things hath been committed was an offence against him, and a burthen upon

upon him; (God laid upon him the *iniquities of us all*) so many declared enemies, so many rebels, so many persecutors, so many murtherers he had as there have lived men in the world; for every sinner did in truth conspire to his affliction and destruction; we all in effect did betray him, did accuse him, did mock, did scourge, did pierce and crucifie him; yet he forgave all offences, he died for all persons; while we were yet *enemies, yet sinners he died for us*, to rescue us from death and misery: And shall we not then in imitation of him, for his dear sake, in gratitude, respect and obedience to him, be ready to bear the infirmities of our brethren, to forgive any small wrongs or offences from them; whatever they doe to us, to love them, and doe them what good we can? If so admirable a pattern of patience and meekness so immense cannot, what is there that can oblige or move us? I conclude with those doxologies to our so patient and meek Redeemer:

*Rependumus
illi patienti-
am, quam pro
nobis ipse de-
pendit. Tert.
de Pat. 16.*

Worthy

Apoc. 5. 12,
13.

Worthy is the Lamb that was slain,
to receive power, and riches, and wife-
dom, and strength, and honour, and
glory, and blessing. Blessing, and ho-
nour, and glory, and power be unto
him that sitteth upon the throne and
to the Lamb for ever and ever.

Apoc. 1. 5.

Unto him that loved us, and washed
us from our sins in his blood, and hath
made us Kings and Priests unto God
and his Father; to him be glory and
dominion for ever and ever. Amen.

Repentance
all
and
what
good
we
can
? If
to
admirable
works
of
God
be
Pat. 16.

And we not then in imitation of him,
for his dear sake, in gratitude, respect
and obedience to him, be ready to
bear the indignities of our brethren,
to forgive any small wrongs or offen-
ces from them; whatever they do
to us, to love them, and do them
what good we can; If so admirable
a pattern of patience and meekness to
imitate cannot, what is there that
can oblige or move us? I conclude
For those doxologies to our pa-
tient and meek Redeemer:

Worthy

OF
RESIGNATION
TO THE
DIVINE WILL

The Seventh Sermon.

LUK. XXII. 42.

Nevertheless let not my will, but thine, be done. Matt. 26. 39.

THis great Contrivence, unan-
god with such earnestness and
obstinacy between God and
Man, is this, whose will shall take
place, his or ours: Almighty God,
by whose constant protection and
great

great mercy we subsist, doth claim to himself the authority of regulating our practice, and disposing our fortunes; but we affect to be our own masters and carvers; not willingly admitting any law, not patiently brooking any condition, which doth not sort with our fancy and pleasure: to make good his right, God bendeth all his forces, and applieth all proper means both of sweetness and severity (persuading us by arguments, soliciting us by entreaties, alluring us by fair promises, scaring us by fierce menaces, indulging ample benefits to us, inflicting sore corrections on us, working in us and upon us by secret influences of grace, by visible dispensations of providence) yet so it is, that commonly nothing doth avail, our will opposing it self with invincible resolution and stiffness.

Here indeed the business pincheth; herein as the chief worth, so the main difficulty of religious practice consisteth, in bending that iron shew; in bringing our proud hearts to stoop, and our sturdy humours to buckle, so as to surrender and resign our wills
to

to the just, the wise, the gracious will of our God, prescribing our duty, and assigning our lot unto us. We may accuse our nature, but it is our pleasure; we may pretend weakness, but it is wilfulness, which is the guilty cause of our misdemeanours; for by God's help (which doth always prevent our needs, and is never wanting to those who seriously desire it) we may be as good as we please, if we can please to be good; there is nothing within us that can resist, if our wills do yield themselves up to duty: to conquer our reason is not hard; for what reason of man can withstand the infinite cogency of those motives, which induce to obedience? What can be more easie, than by a thousand arguments, clear as day, to convince any man, that to cross God's will is the greatest absurdity in the world, and that there is no madness comparable thereto? Nor is it difficult, if we resolve upon it, to govern any other part or power of our nature; for what cannot we doe, if we are willing? what inclination cannot we check, what appetite cannot we restrain,

Chrys. *Tom. 6.**Or. 12. in**I Cor. Or. 17.**Tom. 3. Or.*

28, 43.

*Quodcumque
sibi imperavit
animus ob-
tinet. Sen. de
Ira. 2. 12.*

R

what

what passion cannot we quell or moderate; what faculty of our soul, or member of our body is not obsequious to our will? Even half the resolution with which we pursue vanity and sin, would serve to engage us in the ways of wisdom and vertue.

Wherefore in overcoming our will the stress lieth; this is that impregnable fortress, which everlastingly doth hold out against all the batteries of reason and of grace; which no force of persuasion, no allurements of favour, no discouragement of terror can reduce: this puny, this impotent thing it is, which grappleth with Omnipotency, and often in a manner baffleth it: And no wonder; for that God doth not intend to overpower our will, or to make any violent impression on it, but onely to *draw it*, (as it is in the *Prophet*) *with the cords of a man*, or by rational inducements to win its consent and compliance; our service is not so considerable to him, that he should extort it from us; nor doth he value our happiness at so low a rate, as to obtrude it on us. His victory indeed were no true victory
over

Hos. 11. 4.

over us, if he should gain it by main force, or without the concurrence of our will; our works not being our works, if they do not issue from our will; and our will not being our will, if it be not free; to compell it were to destroy it, together with all the worth of our vertue and obedience:

wherefore the Almighty doth suffer himself to be withstood, and beareth repulses from us; nor commonly doth he master our will otherwise, than by its

*Ἐπειδὴ οὖν ὁ αὐτὸς ὁ Θεὸς
καθ' ἑαυτὸν ἀγαθὸς ἐστὶ καὶ τὸν
αὐτὸν αὐτὸν ὅτι ἐστὶν ὁ Θεός,
ὁ δὲ θεὸς ὁ αὐτὸς ὁ Θεός, ὁ
αὐτὸς ὁ Θεός, ὁ αὐτὸς ὁ Θεός.
Chrys.
in 1. Cor. 13. 2.*

own spontaneous conversion and submission to him: if ever we be conquer'd, as we shall share in the benefit, and wear a crown; so we must join in the combat, and partake of the victory, by subduing our selves: we must take the yoke upon us; for God is onely served by volunteers; he summoneth us by his Word, he attracteth us by his Grace, but we must freely come unto him.

Our will indeed of all things is most our own; the onely gift, the most proper sacrifice we have to offer; which therefore God doth chiefly de-

fire, doth most highly prize, doth most kindly accept from us. Seeing then our duty chiefly moveth on this hinge, the free submission and resignation of our will to the will of God; it is this practice, which our Lord (who came to guide us in the way to happiness, not onely as a teacher by his word and excellent doctrine, but as a leader, by his actions and perfect example) did especially set before us; as in the constant tenour of his life, so particularly in that great exigency which occasioned these words, wherein, renouncing and deprecating his own will, he did express an entire submission to God's will, a hearty complacence therein, and a serious desire that it might take place.

For the fuller understanding of which case, we may consider, that our Lord, as partaker of our nature, and, *in all things* (bating sin) *like unto us*, had a natural humane will, attended with senses, appetites and affections, apt from objects incident to receive congruous impressions of pleasure and pain; so that whatever is innocently gratefull and pleasant

sant to us, that he relish'd with delight, and thence did encline to embrace; whatever is distastfull and afflictive to us, that he resented with grief, and thence was moved to eschew; to this probably he was liable in a degree beyond our ordinary rate; for that in him nature was most perfect, his complexion very delicate, his temper exquisitely sound and fine; for so we find, that by how much any man's constitution is more sound, by so much he hath a smarter gust of what is agreeable or offensive to nature: If perhaps sometimes infirmity of body, or distemper of soul (a savage ferity, a stupid dulness, a fondness of conceit, or stiffness of humour, supported by wild opinions, or vain hopes) may keep men from being thus affected by sensible objects; yet in him pure nature did work vigorously, with a clear apprehension and lively sense, according to the design of our maker, when into our constitution he did implant those passive faculties disposing objects to affect them so and so, for our need and advantage: if this be deemed weakness, it is a weakness con-

*'Erat 2^a au-
tis melius
a Divinis.
Heb. 5, 2.*

necked with our nature, which he therewith did take, and with which (as the *Apostle* saith) he was encompassed. Such a will our Lord had, and it was requisite that he should have it; that he thence might be qualified to discharge the principal instances of obedience, for procuring God's favour to us, and for setting an exact pattern before us; for God imposing on him duties to perform, and dispensing accidents to endure, very cross to that natural will, in his compliance, and acquiescence thereto, his obedience was thoroughly tried; his vertue did shine most brightly; therefore (as the *Apostle* saith) *he was in all points tempted*; thence, as to meritorious capacity, and exemplary influence, *he was perfected through suffering*.

*Heb. 4. 15.
2. 10, 18.*

Hence was the whole course of his life and conversation among men, so designed, so modelled, as to be one continual exercise of thwarting that humane will, and closing with the Divine pleasure: it was predicted of him, *Lo I come to doe thy will, O God*; and of himself he affirm'd, *I came down*

*Heb. 10. 7.
Psal. 40. 7.
Joh. 6. 38.
5. 30. 4. 34.*

down from heaven not to doe my own will, but the will of him that sent me; whereas therefore such a practice is little seen in attchieving easie matters, or in admitting pleasant occurrences; it was order'd for him, that he should encounter the roughest difficulties, and be engaged in circumstances, most harsh to natural apprehension and appetite; so that if we trace the footsteps of his life from the sordid manger to the bloody cross, we can hardly mark any thing to have befallen him apt to satisfy the will of nature. Nature liketh respect, and loatheth contempt; therefore was he born of mean parentage, and in a most homely condition; therefore did he live in no garb, did assume no office, did exercise no power, did meddle in no affairs, which procure to men consideration and regard; therefore an impostour, a blasphemor, a forcerer, a loose companion, a seditious incendiary were the titles of honour, and the eulogies of praise conferred on him; therefore was he exposed to the lash of every slanderous, every scurrilous, every petulant and ungoverned tongue.

Nature doth affect the good opinion, and good will of men, especially when due in gratefull return for great courtesie and beneficence; nor doth any thing more grate thereon, than abuse of kindness; therefore, could he (the world's great friend and benefactour) say, *the world hateth me*; therefore were those, whom he, with so much charity and bounty had instructed, had fed, had cured of diseases (both corporal and spiritual) so ready to clamour, and commit outrage upon him; therefore could he thus expostulate, *Many good works have I shewed you from my father, for which of those works do ye stone me?* therefore did his kindred slight him, therefore did his disciples abandon him, therefore did the grand traitour issue from his own bosome; therefore did that whole Nation, which he chiefly sought and laboured to save, conspire to persecute him, with most rancorous spite and cruel misusage.

Nature loveth plentiful accomodations, and abhorreth to be pinched with any want; therefore was extreme penury appointed to him; he had

had no revenue, no estate, no certain livelihood, not so much as a house Matt. 8. 20. where to lay his head, or a piece of 17. 25. 21. 19. money to discharge the tax for it; Luk. 8. 3. he owed his ordinary support to alms, or voluntary beneficence; he was to seek his food from a fig-tree on the 2 Cor. 8. 9. way; and sometimes was beholden for it to the courtesie of Publicans; *δι' ἡμᾶς ἐκλήχυντο*, he was (saith Saint Paul) a beggar for us.

Nature delighteth in ease, in quiet, in liberty; therefore did he spend his days in continual labour, in restless travel, in endless vagrancy, going about and doing good; ever hastning thither, whither the needs of men did call, or their benefit invite; therefore did he take on him the form of a servant, and was among his own followers as one that ministreth; therefore he pleased not himself, but suited his demeanour to the state and circumstances of things, complied with the manners and fashions, comported with the humours and infirmities of men.

Nature coveteth good success to its design and undertakings, hardly brooking to be disappointed and defeated

Joh. 4. 16.
Matt. 4. 23.
8. 35.
Act. 10. 38.
Phil. 2. 7.
Luk. 22. 27.
Mark. 6. 6.
Matt. 21. 28.

seated in them: therefore was he put to water dry sticks, and to wash Negroes; that is, to instruct a most dull and stupid, to reform a most perverse and stubborn generation; therefore his ardent desires, his solicitous cares, his painfull endeavours for the good of men did obtain so little fruit; had indeed a contrary effect, rather aggravating their sins than removing them, rather hardning than turning their hearts, rather plunging them deeper into perdition, than rescuing them from it: therefore so much in vain did he, in numberless miraculous works, display his power and goodness, convincing few, converting fewer by them; therefore although he taught with most powerfull authority, with most charming gracefulness, with most convincing evidences, yet,

Luk. 4. 22. *Who (could he say) hath believed*
 32.
 Joh. 12. 38. *our report?* though he most earnestly did invite and allure men to him, offering the richest boons that heaven it self could dispense, yet, *Ye will not*
 Joh. 5. 40. *(was he forced to say) come unto me, that ye may be saved;* although with assiduous fervency of affection he strove

to

to reclaim them from courses tending to their ruin; yet how he prospered, sad experience declareth, and we may learn from that dolefull complaint,

How often would I have gathered thy children together, as a hen doth gather her brood under her wings; but ye would not: & in idleness, your will did not concur, your will did not submit. Luk. 13. 34. 19. 42.

In fine, natural will seeketh pleasure, and shunneth pain; But what pleasure did he taste; what inclination, what appetite, what sense did he gratifie? How did he feast, or revell? How, but in tedious fastings, in frequent hungers, by passing whole nights in prayer, and retirement for devotion upon the cold mountains? What sports had he, what recreation did he take, but feeling incessant gripes of compassion, and wearisome roving in quest of the lost sheep? In what conversation could he divert himself, but among those, whose dol-tish incapacity, and froward humour, did wring from his patience those words, *How long shall I be with you, how long shall I suffer you?* What musick did he hear? What but the rat- Mark 1. 13, 35. Luk. 5. 16. Joh. 4. 6, 38. Luk. 6. 12. Matt. 14. 23. Matt. 18. 12. Matt. 17. 17.

ratlings of clamorous obloquy, and furious accusations against him: to be desperately maligned, to be insolently mocked, to be styled a King, and treated as a slave; to be spit on, to be buffeted, to be scourged, to be drenched with gall, to be crowned with thorns, to be nailed to a cross; these were the delights which our Lord enjoyed, these the sweet comforts of his life, and the notable prosperities of his fortune: such a portion was allotted to him, the which he did accept from God's hand with all patient submission, with perfect contentedness, with exceeding alacrity, never repining at it, never complaining of it, never flinching from it, or fainting under it; but proceeding on in the performance of all his duty, and prosecution of his great designs, with undaunted courage, with unwearied industry, with undisturbed tranquillity and satisfaction of mind.

Had indeed his condition and fortune been otherwise framed; had he come into the world qualified with a noble extraction; had he lived in a splendid equipage, had he enjoyed a plen-

plentifull estate and a fair reputation, had he been favoured and carested by men; had he found a current of prosperous success, had safety, ease and pleasure waited on him; Where had been the pious resignation of his will, where the pretious merit of his obedience, where the glorious lustre of his example? how then had our frailty in him become victorious over all its enemies; how had he triumphed over the solicitations and allurements of the flesh; over the frowns and flatteries of the world; over the malice and fury of hell; how then could he have so demonstrated his immense charity toward us, or laid so mighty obligations upon us?

Such in general was the case, and such the deportment of our Lord; but there was somewhat peculiar and beyond all this occurring to him, which drew forth the words of our Text: God had tempered for him a potion of all the most bitter and loathsome ingredients that could be; a drop whereof no man ever hath, or could endure to sip; for he was not onely to undergo whatever load hu-
mane

Δι' ἧς οὐκ
 οὐκ ἐπὶ τῇ
 οὐκ ἐπὶ τῇ
 οὐκ ἐπὶ τῇ
 Lit. Gr.
 Lam. 2. 12.

made rage could impose, of ignominious disgrace, and grievous pain; but to feel dismal agonies of Spirit, and those *unknown sufferings*, which God alone could inflict, God onely could sustain: *Behold, and see, he might well say, if there be any sorrow like unto my sorrow, which is done unto me; wherewith the Lord hath afflicted me in the day of his fierce anger?* He was to labour with pangs of charity, and through his heart to be pierced with deepest commiseration of our wretched case: he was to crouch under the burthen of all the sins (the numberless most heinous sins and abominations) ever committed by mankind: he was to pass through the hottest furnace of divine vengeance, and by his blood to quench the wrath of Heaven flaming out against iniquity; he was to stand (as it were) before the mouth of Hell, belching fire and brimstone on his face: his grief was to supply the defects of our remorse, and his suffering in those few moments to countervail the eternal torments due to us: He was to bear the hiding of God's face,

face, and an eclipse of that favourable aspect in which all bliss doth reside; a case which he that so perfectly understood, could not but infinitely resent; these things with the clearest apprehension he saw coming on him; and no wonder that our nature started at so ghastly a sight; or that humane instinct should dictate that petition, *Father if thou wilt, let this cup pass from me*; words implying his most real participation of our infirmity; words denoting the height of those sad evils which encompassed him with his lively and lowly resentment of them; words informing us, how we should entertain God's chastisements, and whence we must seek relief of our pressures (that we should receive them, not with a scornful neglect or sullen insensibility, but with a meek contrition of soul; that we should entirely depend on God's pleasure for support under them, or a releasement from them) words which, in conjunction with those following, do shew how instantly we should quash and over-rule any insurrection of natural desire against the command

or

or providence of God. We must not take that prayer to signifie any purpose in our Lord to shift off his passion, or any wavering in resolution about it; for he could not any-wise mean to undoe that, which he knew done with God before the world's foundation; he would not unsettle that, which was by his own free undertaking, and irreversible decree; He that so often with satisfaction did foretell this event, who with so earnest desire longed for its approach; who with that sharpness of indignation did rebuke his friend offering to divert him from it; who did again repress St. Peter's animosity with that serious expostulation, *The cup which my Father hath given me, shall I not drink it?* who had advisedly laid such trains for its accomplishment, would he decline it? Could that heart all burning with zeal for God and charity to men admit the least thought or motion of averseness from drinking that cup, which was the Sovereign medicine administred by divine wisdom for the recovery of God's Creation? No; had he spake with such intent,

Enduing
in Super,
Luk. 22. 15.

Joh. 18. 11.

Matt. 26. 53.

intent, legions of Angels had flown to his rescue; that word, which framed the worlds, which stilled the tempests, which ejected Devils, would immediately have scattered his enemies, and dashed all their projects against him; wherefore those words did not proceed from intention, but as from instinct, and for instruction; importing, that what our humane frailty was apt to suggest, that his divine vertue was more ready to smother; neither did he vent the former, but that he might express the latter.

He did express it in real effect; immediately with all readiness addressing himself to receive that unfavorable potion; he reached out his hand for it, yielding fair opportunity and advantages to his persecutours; he lifted it up to his mouth, innocently provoking their envy and malice, he drank it off with a most steady calmness, and sweet composure of mind, with the silence, the simplicity, the meekness of a lamb, carried to the slaughter; no fretfull thought rising up, no angry word breaking forth,

S

but

but a clear patience, enlivened with a warm charity, shining in all his behaviour, and through every circumstance of his passion.

Such in his life, such at his death was the practice of our Lord; in conformity whereto we also readily should undertake whatever God proposeth, we gladly should accept whatever God offereth, we vigorously should perform whatever God enjoineth, we patiently should undergo whatever God imposeth or inflicteth, how cross soever any duty, any dispensation may prove to our carnal sense or humour.

To doe thus, the contemplation of this example may strongly engage us: for if our Lord had not his will, can we in reason expect, can we in modesty desire to have ours? must we be cockered and pleased in every thing, whenas he was treated so coarsely, and crossed in all things? can we grutch at any kind of service, or sufferance; can we think much (for our trial, our exercise, our correction) to bear a little want, a little disgrace, a little pain, when the Son of
God

God was put to discharge the hardest tasks, to endure the forest adversities?

But farther to enforce these duties, be pleased to cast a glance on two considerations. 1. What the will is to which, 2. Who the willer is to whom we must submit.

1. What is the will of God? is it any thing unjust, unworthy, or dishonourable, any thing incommodious or hurtfull, any thing extremely difficult, or intolerably grievous that God requireth of us, to doe or bear? No: he willeth nothing from us, or to us, which doth not best become us, and most behove us; which is not attended with safety, with ease, with the solideest profit, the fairest reputation, and the sweetest pleasure.

Two things he willeth, that we should be good, and that we should be happy; the first in order to the second, for that vertue is the certain way, and a necessary qualification to felicity.

The will of God, saith St. Paul, is 1 Thess. 4. 3. our sanctification; what is that? what, but that the decays of our frame, and

the defacements of God's image within us should be repaired; that the faculties of our Soul should be restored to their original integrity and vigour; that from most wretched slaveries we should be translated into a happy freedom, yea, into a glorious kingdom; that from despicable beggary and baseness we should be advanced to substantial wealth, and sublime dignity; that we should be cleansed from the foulest defilements, and decked with the goodliest ornaments; that we should be cured of most loathsome diseases, and settled in a firm health of soul; that we should be delivered from those brutish lusts, and those devilish passions, which create in us a hell of darkness, of confusion, of vexation; which dishonour our nature, deform our soul, ruffle our mind, and wrack our conscience; that we should be endowed with those worthy dispositions and affections, which do constitute in our hearts a heaven of light, of order, of joy and peace; dignifie our nature, beautifie our soul, clarifie and chear our mind; that we should eschew those practices, which never

go

go without a retinue of wofull mischiefs and sorrows, embracing those which always yield abundant fruits of convenience and comfort; that in short, we should become friends of God, fit to converse with Angels, and capable of paradise.

God (saith St. Paul again) *willeth* 1 Tim. 2. 7. *all men to be saved*; He *willeth not* 2 Pet. 3. 9. (saith St. Peter) *that any man should perish*; He saith it himself, yea, he sweareth it, *that he hath no pleasure in the death of the wicked, but that the wicked should turn from his way and live*: And what is this will? what, but that we should obtain all the good whereof we are capable; that we should be filled with joy, and crowned with glory; that we should be fixed in an immovable state of happiness, in the perpetual enjoyment of God's favour, and in the light of his blissfull presence: that we should be rid of all the evils, to which we are liable; that we should be released from inextricable chains of guilt, from incurable stings of remorse, from being irrecoverably engaged to pass a disconsolate

eternity in utter darkness, and extreme woe? Such is God's will; to such purposes every command, every dispensation of God (how grim, how rough soever it may seem) doth tend: and do we refuse to comply with that good will; do we set against it a will of our own, affecting things unworthy of us, things unprofitable to us, things prejudicial to our best interests; things utterly banefull to our souls? Do we reject the will that would save us, and adhere to a will that would ruine us; a foolish and a senseless will, which slighting the immense treasures of Heaven, the unfading glories of God's Kingdom, the ineffable joys of eternity doth catch at specious nothings, doth pursue mischievous trifles; a shadow of base profit, a smock of vain honour, a flash of sordid pleasure; which passeth away like *the mirth of fools*, or *the crackling of thorns*, leaving onely soot, black and bitter behind it?

Ecclef. 7. 6.

But at least e'er we doe thus, let us consider, whose will it is, that requireth our compliance.

It

Sermon VII. *the Divine Will.*

263

It is the will of Him, whose will Psal. 148. 3.
did found the earth and rear the hea- Apoc. 4. 11.
vens; whose will sustaineth all things
in their existence and operation;
whose will is the great law of the
world, which universal nature in
all its motions doth observe; which
reigneth in heaven, the blessed Spirits
adoring it, which swayeth in hell it
self, the cursed Fiends trembling at
it; And shall we alone (we pitifull
worms, crawling on earth) presume
to murmur, or dare to kick against
it?

It is the will of our Maker, who
together with all our other faculties
did create and confer on us the very
power of willing: and shall we turn
the work of his hands, the gift of his
bounty against him?

It is the will of our Preserver, who
together with all that we are or have,
continually doth uphold our very will
it self; so that without employing
any positive force, merely by letting
us fall out of his hand, he can send
us and it back to nothing: and shall
our will clash with that, on which it
so wholly dependeth; without which

it

S 4

it

it cannot subsist one moment, or move one step forward in action?

It is the will of our sovereign Lord, who upon various indisputable accounts hath a just right to govern us, and an absolute power to dispose of us: ought we not therefore to say
 1 Sam. 3. 8. *with old Eli, It is the Lord, let him doe to me as it seemeth good to him?*
 Is it not extreme iniquity, is it not monstrous arrogance for us, in derogation to his will, to pretend giving law, or picking a station to our selves? Do we not manifestly incur high treason against the King of Heaven by so invading his office, usurping his authority, snatching his sceptre into our hands, and setting our wills in his throne?

It is the will of our Judge, from whose mouth our doom must proceed, awarding life or death, weal or woe unto us; and what sentence can we expect, what favour can we pretend to, if we presumptuously shall offend, oppose that will, which is the supreme rule of justice, and sole fountain of mercy?

It

It is the will of our Redeemer; who hath bought us with an inestimable price, and with infinite pains hath rescued us from miserable captivity under most barbarous enemies; that obeying his will we might command our own, and serving him we might enjoy perfect freedom; And shall we declining his call and conduct out of that unhappy state, bereave him of his purchase, frustrate his undertakings, and forfeit to our selves the benefit of so great redemption?

It is the will of our best Friend; who loveth us much better than we do love our selves; who is concerned for our welfare as his own dearest interest, and greatly delighteth therein; who by innumerable experiments hath demonstrated an excess of kindness to us; who in all his dealings with us purely doth aim at our good, never charging any duty on us, or dispensing any evil to us, so much with intent to exercise his power over us, as to express his goodness toward us; who never *doth afflict or* Lam. 3. 39. *grieve us* more against our will, than against

against his own desire; never indeed but when goodness it self calleth for it, and even mercy doth urge there to; to whom we are much obliged, that he vouchsafeth to govern and guide us, our service being altogether unprofitable to him, his governance exceedingly beneficial to us: And doth not such a will deserve regard, may it not demand compliance from us? to neglect or infringe it, what is it? is it not palpable folly, is it not foul disingenuity, is it not detestable ingratitude?

So doth every relation of God recommend his will to us; and each of his attributes doth no less: for,

It is the will of him, who is most holy, or whose will is essential rectitude: how then can we thwart it, without being stained with the guilt, and wounded with a sense of great irregularity and iniquity?

It is the will of him, who is perfectly just; who therefore cannot but assert his own righteous will, and avenge the violation thereof: is it then advisable to drive him to that point by wilfull provocation; or to run
upon

upon the edge of necessary severity?

It is the will of him, who is infinitely wise; who therefore doth infallibly know what is best for us, what doth most besit our capacities and circumstances; what (in the final result) will conduce to our greatest advantage and comfort; shall we then prefer the dreams of our vain mind before the oracles of his wisdom; shall we, forsaking the direction of his unerring will, follow the impulse of our giddy humour?

It is the will of him, who is infinitely good and benign; whose will therefore can be no other than good will to us; who can mean nothing thereby but to derive bounty and mercy on us: Can we then fail of doing well, if we put our selves entirely into his hands; are we not our own greatest enemies, in withstanding his gracious intentions?

It is finally the will of him, who is uncontrollably powerfully, whose will therefore must prevail one way or other: either with our will, or against it, either so as to bow and satisfy us, or so as to break and plague us: for,

My

Isa. 46. 11.

My counsel (saith he) shall stand, and I will doe all my pleasure. As to his dispensations, we may fret, we may wail, we may bark at them, but we cannot alter or avoid them: sooner may we by our moans check the tides, or by our cries stop the Sun in his carriere, than divert the current of affairs, or change the state of things established by God's high decree; what he layeth on, no hand can remove; what he hath destined, no power can reverse; our anger therefore will be ineffectual, our impatience will have no other fruit than to aggravate our guilt, and augment our grief.

Dan. 5. 23.

As to his commands, we may *lift up our selves against them*, we may fight stoutly, we may in a sort prove Conquerours; but it will be a miserable Victory, the Trophies whereof shall be erected in Hell, and stand upon the ruines of our happiness; for while we insult over abused grace, we must fall under incensed justice: If God cannot fairly procure his will of us in way of due obedience, he will surely execute his will upon us in way of right.

righteous vengeance; if we do not surrender our wills to the overtures of his goodness, we must submit our backs to the strokes of his anger: He must reign over us, if not as over loyal Subjects to our comfort, yet as over stubborn Rebels to our confusion; for this in that case will be our doom, and the last words God will design to spend upon us, *Those mine* Luk. 19. 27. *enemies, which would not that I should reign over them, bring them hither, and slay them before me.*

Now the God of peace, that brought a- Heb. 13. 20. *gain from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to doe his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever: Amen.*

FINIS

A Catalogue of Books and Sermons, Writ by the Reverend Dr. Tillotson, Dean of Canterbury.
Viz.

1. **S**ermons Preached upon several Occasions in two Volumes in
CONICVM

2. The Rule of Faith, &c.

3. A Sermon Preached on the 5th. of November, 1678. at St. Margarets Westminster, before the Honourable House of Commons, upon St. Luke 9. 55. 56. *But he turned, and rebuked them, and said, Ye know not what manner of Spirit ye are of; For the Son of man is not come to destroy mens lives, but to save them.*

4. A Sermon Preached at the first General Meeting of the Gentlemen and others in and near London, who were Born within the County of York. Upon John 13. 34. 35. *A new Commandment I give unto you, that ye love one another, &c.*

5. A Sermon Preached before the King, at White-hall, April 4th. 1679, upon 1 John 4. 1. *Beloved, believe not every Spirit, but try the Spirits whether they are of God, &c.*

6. A

A Catalogue of Sermons.

6. A Sermon Preached before the King, at *White-hall*, April 12. 1680, upon *Joshua 24. 15.* *If it seem evil unto you to serve the Lord, chuse ye this day whom ye will serve.*

7. The Lawfulness, and Obligation of Oaths: A Sermon Preached at the Assizes held at *Kingstone* upon *Thames*, July 21. 1681, upon *Heb. 6. 16.* *And an Oath for Confirmation is to them an end of all Strife.*

8. A Sermon Preached at the Funeral of the Reverend Mr. *Thomas Gouge*, November 4th. 1681, with an account of his Life, upon *Luke 20. 37, 38.* *Now that the Dead are raised, even Moses shewed at the bush, &c.*

9. A Persuasive to Frequent Communion in the Holy Sacrament of the Lord's Supper, Preached in two Sermons upon *1 Cor. 11. 26, 27, 28.* *For as oft as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come, &c.*

10. A Sermon Preached at the Funeral of the Reverend *Benjamin Whichcot*, D. D. and Minister of *Saint Lawrence Jewry*, London, May 24th. 1683, upon *2 Cor. 5. 6.* *Wherefore we are*

*...that will
...the body upon ab-
...the Lord*

A Discourse against Transub-
stantiation.

THE WORKS of the Learned
Dr. Isaac Barrow, late Master of
Trinity College in Cambridge: Publi-
shed by the Reverend Dr. Tillotson,
Dean of Canterbury: in two Volumes
in Folio.

The first containing Thirty two
Sermons, preached upon several Oc-
casions; an Exposition of the Lord's
Prayer and the Decalogue; a Learned
Treatise of the Pope's Supremacy. a
Discourse concerning the Unity of the
Church: also some Account of the
Life of the Author, with Alphabeti-
cal Tables.

The Second Volume containing
Sermons and Expositions upon all the
Apostles Creed: with an Alphabetical
Table; and to which may be also ad-
ded the Life of the Author.

Of Contentment, Patience and Re-
signation to the Will of God: By
Isaac Barrow, D. D.

All Printed for Brabazon Aylmer.

